

SOME
TESTIMONIES

Of the most Eminent

English *Dissenters*,

As ALSO OF

Foreign *Reformed*

CHURCHES and DIVINES,

*Concerning the Lawfulness of the Rites and
Ceremonies of the CHURCH OF ENG-
LAND, and the Unlawfulness of Sepa-
rating from It.*

Imprimatur,

AR. CHARLETT.

June 15. 1706.

OXFORD,

Printed at the THEATER for *Jo. Stephens*, and are
to be sold by *James Knapton* at the Crown in
St. Paul's Church-Yard, London. 1706.

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To Mr. PETER DOWLEY and his
Followers, more especially the Dissenting
Parishioners of Cotesbach in Leicester-
Shire.

TIS very observable, that when the *Pharisees* were so far carried away by the strength of *Prejudice*, as Maliciously and Blasphemously to Ascribe the Power, whereby *Christ* cast out Devils (not to God but) to *Beelzebub* the Prince of the Devils, amongst Other Arguments to Convince them of the Folly and Falseness of this their Opinion, our Blessed Saviour Appeals to the Judgment of *their own Children*, that is, of Persons of their Own Sect or Perswasion, as we read *Matt. 12. v. 27.* *If I by Beelzebub cast out Devils, by whom do your Children cast them out? therefore They shall be your Judges.*

Now this Method of Appeal being esteemed by our Blessed Saviour, as in it self a most Proper Means to Remove the Unreasonable Prejudice of the *Pharisees* Against Him: on this account, (besides the many Arguments drawn from Revelation and Reason, which I have already made use of in my Two Letters lately Published, the one to a Dissenting Parishioner, the other to a Dissenting Teacher) I cannot satisfy my self, without making Trial also of a Like Method with That of our Blessed Saviour above-mentioned, in order to Remove the Unreasonable Prejudice (as of Other Dissenters or Separatists, so more particularly) of you, Sir, and your Followers, more especially such of Them as are of my Own Parish, Against Our Church-Communion, namely by Appealing to the Judgments of the most Eminent Nonconformists or Dissenters (both of the Presbyterian and also of the Independent Perswasion) that have been within this Our Own Kingdom, concerning the Lawfulness of the Rites and Ceremonies of our Church, and the Unlawfulness of separating from Our Communion.

The Preface.

And I hope, that you and your Followers, tho' so far carried away by the Force of Prejudice, as not to Vouchsafe a due Consideration to the *Greatest Truths* and *Plainest Arguments*, that can be offer'd you by *Me*, yet may be induced to have more *Regard* to *Persons* of the *Highest Note* among your *Own Party*, and by giving a *more impartial* and *serious* Consideration to what has been said and *Acknowledged* by *Them*, may thereby be brought to a sight of the *Great Sin* you are guilty of by your *Separation*.

Moreover, because it is an Artifice, or piece of Craft, commonly made use of by the *Leaders* of your *Party*, viz. to Delude and Draw off Weak Persons that are unacquainted with Affairs Abroad, by telling them that the *Protestants* beyond sea do (*All or Most of Them*) Differ from and Disapprove the *Rites* and *Ceremonies* of the *Church of England*, and on the other hand have exactly the *same way of Worship* as the *Dissenters* have: I shall therefore largely and evidently shew, that the said Suggestions are *Downright Falsities* and *Untruths*, and consequently Such as are altogether Inconsistent with common *Honesty* and *Sincerity*, and in using thereof the *Dissenting Teachers* exactly Imitate their Masters the *Papish*, especially the *Jesuitical*, *Priests*.

The Method I shall take to do This, shall be by Adjoining (to the *Testimonies* of the most *Eminent Dissenters* of our *Own Nation*) the *Testimonies* also of the most *Famous Protestant Divines* beyond the *Seas* concerning the *Lawfulness* of our *Church-Government* and *Worship*, &c. and also by Acquainting the Reader with the Practice of *All the Reformed Churches* beyond sea in *Europe*, in reference to the several *Rites* and *Ceremonies* made use of by the *Church of England*. Whence 'twill appear, that there is much *Greater Conformity* in the general between the *Foreign Reformed Churches* and the *Church of England*, than between the said *Foreign Churches* and our *Separatists*; and that in those Few things, wherein some of the *Foreign Churches* Differ from the *Church of England*, that they do by no means *Condemn* Our *Ulage* or *Practice*, or Judge it *Requisite*, that either our *Church-Government* or *Worship* should be *Altered*, much less *Abolished* or *Laid aside*; but on the contrary do very much Ap-
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The Preface.

prove of Both, and Wish that We may Ever Enjoy the Happiness of Both, in Peace and Quietness, and do openly Declare, that Every National Church has Power to Decree or Enjoyn, Change and Abolish any Rites and Ceremonies of an Indifferent Nature, and that a Separation from any National Church, and particularly from the Church of England on account of its Episcopal Government or such its Rites and Ceremonies, is no other than Schismatical or Downright Sinfull.

What I shall produce in reference to the Practice of Foreign Reformed Churches, is taken for the main out of Mr. Duvel's Book of Foreign Churches, writ indeed to the same Good End I am now Aiming at, but not for the Use of Common People. And therefore the *Abridgment* of It not long since Published, as it is an Excellent Design in it self, so tis to be wished, that some number had been Printed in a much Lesser Character, that so they might have been afforded at a much Lesser Price, even such as would have been much more Agreeable to the Narrow Circumstances (not only of My-self, but also) of the Far Greatest Part of the Clergy in order to Purchase and Distribute the said *Abridgment* in their several Parishes. And till this be Done, the Defect thereof may in some measure be supplied by What is Taken out of the said *Abridgment*, and Inserted under the Several Heads of this Present Treatise.

I shall further take notice here of Two Particulars, which are very well observed, One of them in the *Abridger's Introduction*, the Other in the *Preface* to the said *Abridgment*. The Former of them is, what Mr. Duvel in his *Dedication* tells the Earl of Clarendon, namely, that "Those who are Dissatisfied with our Church-Government and Publick Worship as by Law Established, are the Only Men in the World of All those that profess the Protestant Religion, who scruple to submit to the One, and joyn with Us in the Other. And that if they Refuse to Conform in Those things which are imposed by Lawfull Authority upon the Members of the Church of England, they must likewise Renounce the Communion of All other Reformed Churches, there being Not One in All the world but does impose things of Like nature, and against which the Same Exceptions may be

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made,

The Preface.

"made, with as much Reason: nay, *All* and *Every One* of those Ceremonies which are here imposed, being also imposed in *One or Other* of *All* the Reformed Churches beyond the Seas; and *All*, and *More*, in *Some* of *Them*, which yet are not accounted *Superstitious* in the judgment of *Other Churches* which do not use the same". Now the Knowledge hereof, as it is in it self a very Proper Means, so in Charity I am obliged to hope that it will also prove a very Effectual Means, to Convince Our Dissenters of their Unreasonable Prejudice Against, and Sinfull Separation From our Church.

This is no other than the *Happy Effect*, which the Knowledge of the aforesaid Particulars actually had on a Dissenting Teacher, of a very considerable Character, and One of the most Learned Dissenters of this Age, (as we are informed by the Publishers in the Preface of the aforesaid Abridgment,) viz. Mr. *A. Lane* M. A. Late Master of the Free School at *Leonminster* or *Lemsier* in *Herefordshire*, and afterwards Teacher of a Grammar School at *Mile-end*, who was Converted and Entirely brought over to the Communion of the Church of England by Reading Mr. *Durel's* Books; and who often Declared himself Concerned at the Misfortune of Not Reading the Book sooner.

Out of my truly Christian Love to you, Sir, and your Followers, more especially my Dissenting Parishioners, I most heartily beseech God, that he would of his Infinite Goodness be so Mercifull to you and Them, as by his Grace so to Enable you and Them to Remove *All* Prejudice, and so meekly Dispose your and Their Hearts, as that the Reading of these Papers may have the Like Happy Effect on you and Them. And so I come to the Subject Matter of This Treatise.

SOME

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TESTIMONIES
Of the most Eminent
ENGLISH *Dissenters*,
As also of
FOREIGN *Reformed*
CHURCHES and DIVINES,
CONCERNING
The *Lawfulness* of the *Rites and Ceremonies* of
the *Church of England*, and the *Unlawfulness*
of *Separating* from Her Communion.

CHAP. I.
*Of the Lawfulness and Expediency of Forms of Prayer
in Churches or Publick Congregations.*

I Shall begin with the Testimonies of the chief Non-
Conformists *Dissenters*, that have been within this Our
own Kingdom; and these I shall take (in the main) as
I find them already collected by Mr. Bennet in his
Answer to the Dissenter's Pleas for Separation, or *Abridgment*
of the *London Cases* p. 69, &c. where 'tis observed, that
Mr. Ball, Dr. Owen, Mr. Norton, and Mr. Tombes do

2 Testimonies Domestick and Foreign

(a) expressly Own Forms of Prayer to be Lawfull; and This is said (b) to be the Tenet of All our (Dissenting) Best and most Judicious Divines. "It is very well known, says (c) one, "that the Flower of Our Own Divines went on in this way, " (viz. of *Formes*,) when they might have done otherwise, "if they had pleased, in their Prayers before Sermons: and we find Mr. *Hilderfham's* Prayer before Sermon (d) Printed. This was so Universally and Constantly practised that Mr. *Clark* (e) tells us, that "the First Man, who brought "Conceived Prayer into use in those parts where he lived, "was Mr. *Sam. Cook*, who dyed but in the year 1649.

Nay, the chief Dissenting Writers do not only assert, but they also undertake to prove the Lawfulness of Forms (f) from the Nature, Use, and End of Prayer; and charge the Contrary opinion with *Enthusiasm* (g) and *Novelty* (h).

They Grant also, First, that Forms are not only Lawfull, but that there are Footsteps of this way of worship both in the Old and New Testament, as Mr. *Tombes* and others have shew'd, (i) and Mr. *Ainsworth* does confess. (k)

2dly, That they are very Antient in the Christian Church. "The Christian Churches of Antient Times, for the space of "this 1400 years at least, if not from the Apostles time, "had their stined Liturgies, saith Mr. *Ball* (l), and (m) Mr. *Tombes* answers Objections to the Contrary.

3dly, That in the Best Reformed, nay in All Reformed Churches, they are not only used and tolerated, but also (n) are judged Usefull and Expedient.

(a) See *Ball's Tryal*, Pref. and Ch. 1, 2, 3, 8. *Baxter's Cure of Ch. Div.* p. 175. *Owen's Work of Sp. in Prayer*, p. 220. 222. 235. *Norton's Answer to Apol.* c. 13. (b) *Clark's Lives of Ten Divines* p. 255. (c) *Bradshaw's Life in Clark's Collect.* fol. p. 67. (d) See his Doctrine of Fasting and Prayer A. D. 1633. (e) *Collect. of ten Lives* 4to. p. 38. (f) *Ball's Tryal* c. 2. *Rogers's Tr.* p. 213. *Wyan's Dwelling with God* p. 307. *Egerton's Practice of Christianity* c. 11. p. 691. Edit. 5. (g) *Grave Confut. Epist. to the Reader.* Contin. Morn. Exer. p. 106. (h) *Preston's Serm. on Joh. 1. 16.* (i) *Theodulia* p. 221. *Baxter's Cure &c.* p. 176. *Ball's Tryal* p. 128, 129. *Grave Confut.* p. 12, 13. (k) *Annott. on Exod. 12. 8.* (l) *Tryal* p. 96. 106. 111. 138 and p. 80. (m) *Theodulia* p. 222. (n) *Ball's Tryal* p. 108 &c. *Rogers's Treatises* p. 224. *Tombes's Theod.* p. 224.

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4thly, That they thought it altogether Unlawfull to Separate from Churches on account of Stinted Forms and Liurgies, is not only frequently affirmed by Mr. Ball, (o) but little less even by Mr. Norton, (p) who saies, "It is Lawfull to embrace Communion with Churches, where such Forms in Publick Worship are in use; neither do's it lie as a Duty on a Believer, that he Disjoyn and Separate himself from such a Church. And they give this Reason for it, that then they must Separate from All Churches. (q) So Mr. Baxter, "Is it not a high degree of Pride to conclude, that almost All Christ's Churches in the world, for these thir- teen hundred years at least to this Day, have offer'd such worship unto God as that you are obliged to Avoid it? And that almost All the Catholick Church on Earth this day is below your Communion for using Forms? and that even Calvin, and the Presbyterians Cartwright, Hildersham, and the Old Non-Conformists were Unworthy of your Communion?"

Gifford an Old Non-Conformist (in his Preface to his second Treatise against the Donatists or Separatists of England) expressly Condemns Persons Absenting themselves from the Common Prayer as a Grievous Sin: His Words are, "some are Proceeded to This, that they will come to the Assemblies to Hear the Sermons and Prayer of the Preacher, but not to the Prayers of the Book; which I take to be a More Grievous Sin than many do suppose.

Moreover, because it is an Objection made use of by some of the Dissenters against our Common Prayer, that therein the People bear a part with the Minister, I cannot but think that it may be very serviceable here to take notice of what Mr. Baxter has said in his Christian Directory, on Q. 83. it being abundantly Enough, not only to Prove that the People's so doing is very Lawfull, but also most fit and Conducive to Devotion. For saith he,

1st, "The Scripture no where Forbids it.

(o) Ball's Tryal p. 96, 106 &c. (p) Resp. ad Apol. c. 12.
(q) Sacril. Desert. pag. 102. Defence part. 2. pag. 65. See Ball's Tryal p. 131. Rogers's Treatises p. 224.

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2dly, "If the People may do this in the *Psalms in Meters*,
"there can be no Reason given, but they may Lawfully
"do it in *Prose*.

3dly, "The Primitive Christians were so Full of Zeal and
"Love of Christ, that they would have taken it for an
"Injury or Quenching of the Spirit, to have been wholly Re-
"strained from Bearing a Part in the Praises of the Church.

4thly, "The Use of the Tongue keeps awake the Mind,
"and stirs up God's Graces in his servants.

5thly, "It was the Decay of Zeal in the People, that First
"shut out the Responses; while they kept up the Antient Zeal,
"they were inclined to take their Part Vocally in the Worship.

Thus much for the Testimonies of the most Eminent
Dissenters of Our Own Nation concerning the Lawfulness
and Expediency of Forms of Prayer: now follow the Testi-
monies of the Protestants beyond sea.

Mr. Calvin, that most Renowned Person of the Presby-
terian Party, always used a Form of Prayer before his Le-
cture (r). And as he used a Form himself, so he com-
posed a Liturgy or Form of Prayer to be used on Sundays
and Holy days, which was afterwards Established by order at
Geneva. And in his Letter to the Lord Protector in the
Reign of Edward the sixth he thus declares his judgment
concerning Publick Forms (s). For so much as concerns
"the Formes of Prayer, and Ecclesiastical Rites, I highly ap-
"prove, that it be Determin'd so, as that it may Not be
"Lawfull for the Ministers in their Administration to Vary
"from it, &c.

And 'tis observable, that afterwards such as withdrew
out of this Kingdom in the days of Queen Mary, and re-
sided at Geneva, did by Mr. Calvin's advice draw up a Li-
turgy, which was Printed in the English Tongue, in the
year 1556.

Add hereunto the Testimony of the Famous Monsieur
Maruel: "I wonder (says he) that some are found in Eng-
"land Averse from any Set Form of Liturgy, &c. Among

(r) Præf. ad Prælect. Calv. in Min. Proph. (s) Calv. Epist. 87.

Concerning Kneeling at the Sacrament. 5

"Us it is no where permitted to reject the Use of that Liturgy, which was made by Calvin. See Abridgment of Durel &c. p. 11.

I shall conclude this head with the Testimony of Mr. Durel, as being most Full in relation to the Practice of the Reformed Churches beyond sea. "I affirm, says he, that there are set Formes of Prayer and Liturgies in All the Reformed Churches, not One excepted. I do not speak without book, having used Their set Forms my self, (having been a Minister among them during my banishment,) or having Seen them in Print, or having had them in Manuscript translated into Latin, or having been informed so by peculiar Members of the Respective Churches. Nay, he tells us, that one of the Canons of the Reformed Church in France provides, that "All such as question the Use of their Liturgies, and who will not rest satisfied after a Fair Hearing, shall be Excommunicated. See Abridgm. of Durel &c. P. 9, 11.

Mr. Durel farther observes (p. 19, 20, 21. of Abridgment) that as to things contained in the Common Prayer, there is a similitude of Ceremony in All or Most of the Reformed Churches of Europe, with that of England: Many have the Litany, All have set Formes for Confession &c. They have likewise Proper Lessons for the Day, with Collects, Epistles, and Gospels: That the Lord's Prayer in some Churches is Repeated often, in France three times; and the Dutch and Lutherans generally use to say the Lord's Prayer with their Grace after meat; and that it would be a Notorious Scandal among All the Reformed Churches Abroad, should it be Discontinued.

CHAP. II.

Of Kneeling at the Sacrament.

Mr. Bennet (in his Abridgment of London Cases p. 170.) hath observed, that Mr. Tombes hath shewn, that whatever our Saviour's Gesture was, yet we are not obliged to it, (Theod. p. 168.) that 'tis granted by Mr. Bains (Christ. Letter 24.) and Mr. Bayly (Disqual. c. 2. & 6.) that neither sitting is necessary nor Kneeling forbid.

But

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But Mr. Baxter is very full to the purpose: for saith he,
 "As for *Kneeling* I never yet heard Any thing to prove
 "it *Unlawfull*. If there be Any thing, it must be either
 "some *Word of God* or the *Nature of the Ordinance*, which
 "is supposed to be contradicted. But 1st. There is No
 "Word of God For Any *Gesture* nor *Against Any*. Christ's
 "Example can never be proved to oblige us more in this,
 "than in many other *Circumstances*, that are confessed not ob-
 "ligatory: as that he deliver'd but to *Ministers*, and but to
 "a *Family*, to *Twelve*, and *After Supper*, and on *Thursday-*
night, and in an *Upper Room*, &c. and his *Gesture* was not such
 "a *Sitting as Ours*. And 2^{dly}, For the *Nature of the Ordina-*
nance, it is mixt: and if it be *Lawfull* to take a *Pardon* from
 "the *King upon our Knees*, I know not what can make it *Un-*
lawful to take a *sealed Pardon* from *Christ* (by his *Embassa-*
dour) upon our *Knees*. Christ. Direct. part 2. p. 111.

As to the Practice of the Reformed Churches beyond sea, Mr.
Direl assures us, that *All those of the Augsbu*rg Confession re-
 ceive the Sacrament *Kneeling*; and that the Reformed
 Churches according to *Calvin* did at a National Assembly
 at *Charenton* (Anno 1631.) declare, that there was neither
Idolatry nor *Superstition* in their (the Lutheran) worship.

Nay 'tis very Remarkable, that the Churches of the
Bohemian and (*Augusian* or) *Augsburg* Confession (which
 spread through the large Kingdoms of *Bohemia*, *Denmark*,
Norway, and *Sweden*, and through great part of *Germany*
 and *Poland*) did not only use the same *Gesture of Kneeling*,
 that Our Church enjoyns, at the Sacrament; but They, toge-
 ther with Those of the *Helvetick* Confession, did in (1) Three
 General Synods unanimously condemn the *Sitting Gesture* (tho'
 they esteem'd it in It self *Lawfull*) as being *Scandalous* for
 this Remarkable Reason, viz. because it was used by the
 (*Arians*, as their Synods call the) *Socinians*, in contempt
 of our *Saviour's Divinity*; who therefore placed themselves
 as *Fellows with their Lord at his Table*. And thereupon they

(1) The first Synod was held at *Cracow* A. D. 1573. the second
 at *Petrickow* or *Paterkaw* A. D. 1578. the third Synod at *Wladislaw*
 A. D. 1583.

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Entreat and Exhort All Christians of their Communion to change *Sitting* into *Kneeling* or *Standing*; Both which Ceremonies, say they, we *Indifferently leave Free*, according as the *Custom of Any Church* hath obtained, and we *Approve* of their Use without *Scandal* and *Blame*. Moreover they affirm, that these *Socinians*, who deny *Christ* to be *God*, were the *First* that introduced *Sitting* at the *Sacrament* in their Churches, *contrary* to the *Practice* of *All the Evangelical Churches* in *Europe*.

I cannot forbear Observing, that since Every Good and True Christian must and will Own, that *Socinianism* (to Speak at the Lowest) is no less Detestable than *Popery*, it therefore evidently follows, that the aforementioned Reason alledged by the aforesaid *Reformed Churches* Against *Sitting* at the *Sacrament* is altogether as Good and Strong as the Reason commonly urged by Our *Dissenters* Against *Kneeling*. Nay (to bring the Matter yet MORE HOME, and to Turn their very Own Argument upon the *Dissenters*) it deserves more Peculiar Notice, that the Objection Against *Kneeling* drawn by the *Dissenters* from Our Agreement therein with the *Papists*, will Hold as Strong, or rather Stronger Against *Sitting* at the *Sacrament*, this being no other than the *Gesture* made use of by (That Man of Sin, to speak in their Stile) the Head of the *Papists*, even the Pope himself at his Receiving the *Sacrament*. See *Alex. Halles Tract. de Missâ par. 2. Quest. 10. par. 4. & Angel. Rocha de Solenni Commun. Summi Pontif. p. 33, 38.*

CHAP. III.

Of the Cross in Baptism.

Dr. Burges in his defence of Dr. Morton (p. 416. &c.) sheweth, that We hold no Conformity with the *Papists* in the use of the Sign of the Cross at Baptism, either in the Time when, or Place where, or Manner how, or End whereto. Nay (as the same Dr. proceeds) "if the child be in danger of present Death, and not like to live to make Profession of *Christ Crucified*, the Minister is directed Not to use the sign of the Cross; that All may know, " that

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"that we hold it *Not* to be either *Operative* upon the child
 "or at all *Necessary* to the *Efficacy* of the *Lord's Sacrament*, but
 "do only *Retain* it, according to the *First* and *Best Intention*,
 "as an *Outward Badge* of the *Constant Profession* of *Christ*
 "*Crucified*". And whereas 'tis said in the 30th Canon, that
 by this *Lawfull Ceremony* and *Honourable Badge*, the *Child* is
Dedicated to the *Service* of *Christ*, the *Doctor* declareth,
 that "he hath good warrant to assure those who are of-
 fended at the Explication, that the word [*Dedicated*]
 doth there import no more, than *Declared* by that Ce-
 remony to be *Dedicated* (viz.) by the foregoing Baptism:
 "Like as the *Priest* is said to have *Cleansed* the *Leper*, whom
 "he only *Declareth* to be *Clean*, Lev. 14. 11.

Mr. Baxter resolves the case thus, "Baptism is God's
 "Ordinance, and his Priviledge, and the Sin, (viz. of
 "using the sign of the Cross) if it be One, is the Minister's,
 "and not His. Another man's *finfull Mode* will not justify
 "the neglect of our Duty; else we might not joyn in
 "any *Prayer* or *Sacrament*, in which the Minister *Modally*
 "sinmeth; that is with None. Christ. Direct. Eccles. Caf.
 p. 49.

Add hereunto those other remarkable words of Mr. Baxter,
 (who has ventured to go farther on this head, than Any
 one of Our Church that I know of, and to say) that "a *Cruci-*
 "fix well befuteth the *Imagination* and *Mind* of a *Believer*;
 "and that it is *Not Unlawfull* to make an *Image* (of a *Cruci-*
 "fix) to be an *Object* or *Medium* of our *Consideration*,
 "exciting our minds to worship God. Christ. Direct. qu.
 113. p. 875, 876.

Let us now see the Opinion of Foreign Protestant Di-
 vines. To begin with Beza, who says thus; "I know
 "many have retained the use of the Sign of the Cross, the *Ado-*
 "ration of the Cross being taken away. Let them, as is meet,
 "use their own Liberty. Resp. ad Baldw. p. 324.

Bucer thought the Use of the Sign of the Cross after Ba-
 ptism neither Indecent nor Unprofitable. See Script. Angl.
 p. 479.

Not to instance in any more Single Persons, 'tis
 known that the Generality of the Reformed Churches beyond

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Sea do use the Sign of the Cross in Baptism, and Those Churches that do not, are not Enemies to it, nor do they count it Superstitious. To which end Mr. Durel acquaints us, that the Protestant Church at Charenton near Paris have had their Children Baptized by Divines of the Church of England (who have attended the English Ambassadors in France) according to *All the Rites of the Church of England*. See *Abridgment of Durel &c.* p. 3 and p. 22.

CHAP. IV.

Of the Surplice.

ALL the Old Nonconformists who were against Separation, as also Mr. Baxter and others of the Late Nonconformists who came to Our Publick Service, testify by such their Practice, that the Use of the Surplice doth not render Our Communion Unlawfull. And the most judicious Dissenters begin to be Ashamed to use this Frivolous Caviel.

Let us see what Foreign Protestants think of this Rite or Usage. Beza (*Contra Westphalum* vol. 1. p. 255.) saith hereof; "These Linnen Garments we do not so stick at, that we would have the Progress of the Word of God hinder'd in the least for Them. And it might be shewn that Mr. Calvin much Blamed contending with Authority about the wearing *this Garment*, particularly in his Epistle to Bullinger.

Mr. Durel assures us (p. 3. *Abridgment*) that *All the Reformed Churches of the Augsburg Confession* wear the Surplice and other Church-Ornaments. And (pag. 13, 14. *Abridg.*) that in *All the Reformed Churches of France* the Ministers took a *Gown &c.* when they were to Officiate. This Changing of Apparel upon officiating I take (saith Mr. Durel) to be the same thing, as the Ministers of the Church of England taking the Surplice, with this difference only, that one Vestment is White, and the other Black. And I suppose no man will insist, that the Superstition lies in the Colour. But lest some should be so weak, we shall find, that the Reformed Bohemians and Polanders wore a *White Vestment*, when ever they Preached in the Lutheran Churches;

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Churches; and the *Lutherans* wore their Habits on the like Occasion: by which Condescensions they shew'd, that they were wiser than to scruple the Colour of the Garment.

I shall mention in the last place a Testimony, which Mr. *Dwrel* produces out of a Letter written to himself from Monsieur *Du Bosc* Minister of *Caen* (a Town of *Normandy* in *France*) in these words: "You shall be as Dear to me under the *Surplice* of *England*, as under the *Robe* of *France*.
Abridg. of Dwrel &c. p. 40.

CHAP. V.

Of the Observation of Holy-Days.

THAT the Injunctions of Our Church in this Case do not render Our Communion Unlawfull, nor justify a Separation from Us, is evident from the Practice of the aforementioned Old Non-Conformists, and will further appear so under the head of Separation.

As to the judgment and Practice of Foreign Protestants, Mr. Calvin (in *Epist. ad Hallerum*) speaks thus: "whereas
"some of your Country are much offended at the Abrogation of *Holy-days* among Us, and 'tis likely that much
"Odious talk is spread about it, and I make account that
"I am made the Author of this whole matter, and that by
"the Ignorant as well as Malicious: I can solemnly testify
"of my self, that this was done without my Knowledge or Desire &c. "Before I ever came into the City, there was
"no *Holy-day* at all observed besides the *Lord's-day*; those
"which are celebrated by you, were taken away by that same
"Law of the People, which Banisht Me and Farel: and
"twas rather Tumultuously Extorted by the violence of
"Wicked Men, than Decreed Legally. Upon my Return I obtained this temper (or mean) that *Christmass-day* should
"be observed after your manner; but upon the Other days
"Extraordinary Supplications should be made, the Shops
"being kept shut in the Morning, but after Dinner Every
"one should go about his Own Business.

Add hereunto what Mr. *Dwrel* has observed, viz. that

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All the Reformed Churches of the Augsburg Confession keep Holy-Days; that the Protestant Churches in Switzerland keep All the days relating to, or commemorating the Nativity, Circumcision, Passion, Resurrection, and Ascension of Christ, and the Mission of the Holy Ghost, as the Church of England does; the Helvetick Confession (subscribed and approved by the Ministers of the Grisons and their Leagues, and by the Churches of Poland, Lithuania, Hungary and Geneva, nay and in the year 1566 by the Ministers of the Church of Scotland) has these words: "Besides, if the Churches using their Christian Liberty do religiously Celebrate the Commemoration of the Lord's Nativity, Circumcision, Passion, Resurrection, also of his Ascension into Heaven, and of the Sending the Holy Ghost; we do Approve of it accordingly": that moreover the Canon of the Bohemian Church confirms this as follows, viz. the Commemoration of Saints is to be celebrated, especially such as the Scripture doth mention: and lastly that in France the Protestants generally met on those Days, but on the Days of the Nativity, Circumcision, &c. they never failed. See Abridgm. of Duvel, p. 3. & 14, 15, 16.

CHAP. VI.

Of Churches or Places set apart for Divine Service, and the Reverence due to them.

CONCERNING this Mr Hildersham says: "For the Reverence of God's Publick Worship, care should be taken, that the Place where the Congregation assembleth, may be Decent and Comely". Again saith the same Author: "As Superstition made the Papists too Carefull and too Bountifull: so Profaneness and Atheism hath made Us too Void of All Care, in Beautifying the House of God". Once more the same Author saith elsewhere: "We ought to Teach our Children and Servants to shew Reverence to the Sanctuary". See a Disc. of Profiting by Sermons, Lond. Cases, Vol. 2. p. 27, 29.

Mr Duvel acquaints us, that All the Reformed Churches of the Augsburg Confession have Magnificent Churches; that

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the *Helvetick* Confession hath these words: "Let there be
"Places for the Faithfull to meet, Comely and in every Re-
"spect Commodious for the Church of God": that in *Hol-
land, Germany; Switzerland, and All other Protestant Coun-
tries*, they make use of the *Old Popish Churches*, demolish-
ing only the Images and Pictures; those in the *Glas-
work* are generally Retained: that in *All the Reformed
Churches Men* use to Enter into the Places of Publick Worship
with their *Hats off*; and that in *France* the *Women of Qua-
lity* were wont to *Unmask*. Whereunto may be added, that
the *Reformed Bohemians* used solemn *Dedications* of their
Churches by Prayer, &c. that the *French Protestants* do the
Like, tho' not prescribed by their Discipline; and yet a
Set form for It is found in the *Agenda* of the *Reformed
Churches of Poland and Lithuania*. Abridg. of *Durel* &c.
P. 3. & 16, 17, 18.

CHAP. VII.

Of Bishops.

THAT OUR *Episcopacy* is Not Unlawfull or Disagreeable
to the Word of God, and consequently No Warrantable
Ground for a Separation from Us, is evident not only from
the Practice but also from the Writings of the *Old Non-
conformists*.

H. Jacob being One of them (where he speaks on this
head) saies in answer to *Johnson the Separatist*: "Did not
"M. *Cranmer* hold himself for *Arch-Bishop* still, and that
"he was by the Pope unjustly and unsufficiently Deposed, and
"by Queen *Mary* Forcibly Restrained from It? Did he ever
"Repent of holding that Office to his Death? Also did not
"Ridly stand upon his Right to the *Bishoprick* of London,
"though Ready to Die? *Latimer*, though he renounced
"his *Bishoprick*, yet he kept his Ministry and never Re-
"pented him of it. *Philpot* never disliked his *Arch-Dea-
"conry*: yea, when he refused bloody *Bonner*, yet he ap-
"pealed to his Ordinary the *Bishop of Winchester*. The like
"mind is to be seen in *Bishop Farrar*. And Generally,
"whosoever were Ministers then of the *Prelates Ordina-
"tion*,

tion, they never Renounced it, tho' they died Martyrs".
Jacob's Answer to Johnson. p. 20, 21.

John Fox, another of the Old Moderate Nonconformists, complaining of the Factionous and Turbulent Spirit, which had then possessed that Party, saies: "They Despised him, because he could not Rail against Bishops and Arch-Bishops as they did; but if he could be as Mad as They, they would be kinder to him". See his Letter in *Fuller's Church history. p. 106.*

Gifford, another of the Old Nonconformists, in his Preface to his second Treatise against the Donatists of England, has these remarkable words: "Now look also on the People, where we may see very Many, who not regarding the chief Christian Virtues, and Godly Duties, as namely, to be Meek, to be Patient, to be Lowly, &c. — give themselves wholly to This, even as it were the Sum and Pith of Religion, namely, to Argue and Talk continually Against matters in the Church, Against Bishops and Ministers, &c.

As to the Agreement of Foreign Reformed Churches with Us in this matter, Mr *Duvel* assures us, that All the Churches of the *Augsburgh* Confession have a Subordination of Pastors. There are in all their Towns and Dominions, either *Abbots*, as in the Dukedom of *Wirtemberg*, who are Superiors of a Certain Number of Churches, and are all one with Bishops; or a *Præpositus*, who is much one with an Arch-Bishop, as in All the other Lutheran Governments: or else both Name and Thing of Bishop and Arch-Bishop, as in Sweden, Denmark, and Norway. The Protestant Churches of Hungary and Transylvania are Divided into *Diocesses*, the Ruler whereof is a Bishop, and is commonly called so, &c. The Bohemian Churches had also their Bishops (both Name and Thing) until the last Calamity, which reduced them to a low condition, and drove them to seek Refuge in the Woods and Mountains. And as to the Churches of France, Holland, Geneva, Switzerland, Palatine, Hesse, Brandenburg, &c. there is a Subordination among their Ministers, viz. Superintendents, Pastors and Deacons: No Ministers in any of these Churches ought to be Ordained according to their Discipline, without the Inspector or Super-

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intendent, and in some the *Latter* does it *Alone*. So that in those Reformed Churches *Abroad*, that follow the Calvinistical Discipline or Government, the *Episcopal Authority* or Function is lodged in the hands of *Single Persons*, as in *Our Church*. And that the said Churches are Far from being *Enemies* to *Our Episcopacy*, or *Thinking* it any the Least Ground for a Separation from *Us*, will yet farther appear by the Testimonies following.

Mr Calvin saith (in his *Institution of Christian Religion* lib. 4. chap. 4. sect. 2.) "Those to whom was committed the Office of Teaching, they called them All *Presbyters*; these elected out of their Number in each city *One*, to whom in a special manner they gave the title of *Bishop*; lest Strife and Conunion (as it commonly happeneth) should arise out of Equality". And in his Epistle to Arch-Bishop Crammer, he thus accosts him: "Most Illustrious Sir, and most Honourable Prelate and by Me Heartily Reverenced. Again in his Epistle to the King of Poland, he thus speaks of *Patriarchs* and *Arch-Bishops*: "The *Antient Church* did appoint *Patriarchs* and *Primates* in every Province, that by this bond of Concord the *Bishops* might the better be knit together". Another Testimony of Mr. Calvin, as also one of *Beza*, I shall have occasion to mention by and by under this same Chapter.

The Famous *Peter du Moulin* (in his book of the *Pastoral Office*) acknowledgeth, that "Presently after the *Apostles* times, or even in *Their time* (as *Ecclesiastical Story* witnesseth) it was ordained, that in every city *One* of the *Presbytery* should be called a *Bishop*, who should have Preeminence over his Colleagues, to avoid Confusion, which oftentimes ariseth out of Equality: and truly (saith he) *This Form of Government* All Churches every where received. The Good opinion, which the Church of *Holland* hath of *our Episcopacy*, may be learnt from a Tract, entit'led, *A Joynt Attestation* avowing that the Discipline of the Church of *England* was not impeached by the Synod of *Dort*. For the *Bishops* and other Ministers of our Church sent over to that Synod, give us in the forementioned Attestation these Particulars following, viz: "In our Private Converse with
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"the most Eminent of the Ministry, we found Many, upon
 "our Declaring unto them the Order and Govern-
 "ment of our Church, more ready to Deplore than Defend
 "their own estate, and wished rather than hoped to be
 "made Like the flourishing Church of England". We are far-
 "ther assured by the same Right Reverend and Reverend
 "Persons, that when the Belgick Confession was propound-
 "ed to the Consideration of that Synod, there being some
 "Articles therein which did not Agree with the Discipline
 "of our Church, 'twas therefore "provided that before the
 "examining or reading the said Confession, a Protestation
 "should be made by the President of the Synod, that
 "nothing but the Doctrinal Points was subjected to their
 "consideration and suffrages, and that accordingly (in
 "respect to the Discipline of the British Church) such
 "Articles of the Belgick Confession, as did not comport
 "therewith, were Suppress'd in the Reading of that Con-
 "fession to the Synod.

Nay, we are farther assured, that whereas "the British
 "Delegates did think fit (notwithstanding so great a Con-
 "descension of the Other Party) Openly and Publickly in
 "the Synod to Assert the Divine Right of Episcopacy, and to
 "Appeal therein to the Judgment of Antiquity, or of any
 "Learned man then Living, if any could speak to the
 "contrary &c. yet to These Allegations of our Delegates
 "None of the Other Party Replied, but rather Approved of
 "such their necessary and just performing their Boun-
 "duty to the Church of England, which was Respected by All
 "other Protestant Churches, even such as Differed from Her in
 "Government". Lastly that the National Church of the
 "United Provinces have a very Great and Just Regard for our
 "Episcopal Church, is evident from their Desiring that some
 "of the Bishops of our Church might be Present in their Na-
 "tional Synod at Dort, and from their Allowing them the
 "Prime Voice in the Synod, and thereby Giving them (in
 "the Language of the Scripture) the Right hand of Fellowship.
 "Neither of which would They have by any means done,
 "had they lookt upon our Episcopacy to be in any degree
 "Anti-Christian or Popish; and therefore such the Behaviour

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of the *Dutch Ministry* in a National Synod of their own, is an undeniable Evidence of the *Profound veneration* They have for our *Episcopal Church*. And indeed *This* is no more, than what has been since expressly own'd by a *very Eminent Divine* in *Holland*, as will appear by the next Paragraph. For

The next Instance I shall produce, is the Great Testimony given to the *Episcopacy* of our Church in a Letter written (3 Sept. 1680.) from Monsieur *Le Moyne* Professor of Divinity at *Leyden* in *Holland* to the Bishop of *London*, &c. where we find the Following Passages: "For the *Episcopal* Government, what is there in it that is *Dangerous*, and may Reasonably Alarm Men's Consciences? and if this be capable of Depriving us of *Eternal Glory*, and shutting the *Gates of Heaven*, who was there that Enter'd therein for the space of *Fifteen hundred years*, since that for all that time *All the Churches of the World* had no other kind of Government? If it were contrary to the *Truth*, and attainments of *Eternal Happiness*, is it credible, that God had so highly approved it, and permitted his Church to be tyrannized over by it for so many Ages? For who was it that did Govern it? Who was it that did make up its Councils, as well *General*, as *Particular*? Who was it that Combated the *Hereses*, with which It has been at all times assaulted? was it not the *Bishops*? and is it not *Their* wise Conduct, to which next under God, his Word is beholden for its *Victories* and *Triumphs*? And not to go back so far as the *Birth* and *Infancy* of the Church; Who was it that in the *Last Age* *Delivered* *England* from the *Errors*, in which she was inveloped? who was it that made the *Truth* to *Rise* so miraculously there again? was it not the *zeal* and *constancy* of the *Bishops* and *their Ministry*, that *Disengaged* the *English* from that *Oppression*, under which they had groaned so long? and did not *Their* Example powerfully help forward the *Reformation* of *All Europe*? (After which the Author resembling *Our Church* to that named *Anastasia* by *Gregory Nazianzen* at *Constantinople*, proceeds thus) "Which ought to oblige *All Good Men* Not to *Separate* from it, but to look upon the *Church of England*, as a *very Orthodox Church*.

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“ Thus *All the Protestants of France* do, and Those of *Geneva*, Those of *Switzerland*, and *Germany*, and Those of *Holland* too. For they *Did themselves a very Great Honour* in having some *Divines of England* in their Synod of *Dort*, and shewed plainly that they had a *Profound Veneration* for the *Church of England*. And from whence does it then come, that some *English-men* themselves have so *Ill an Opinion* of *Her* at present, and *Divide rashly from Her*, as they doe? Is not this to *Divide from all the Ancient Churches*, from *All the Churches of the East*, from *All the Protestant Churches*, which have *Allways* had a *very Great Respect* for the *Purity of That of England*?

I shall subjoyn what we find in a Letter (likewise to the Bishop of London) from Monsieur de *L'Angle* (Octob. 31. 1680.) then one of the Preachers of the *Reformed Church* meeting at *Charenton* near *Paris*. Herein we find these Remarkable Passages to our Present Purpose. “ Since the *Church of England* is a *True Church of our Lord*; since *Her Worship and Doctrine* are *Pure*, and have nothing in them *contrary to the Word of God*; and since that when the *Reformation* was there received, it was received together with *Episcopacy*, and with the *Establishment of the Liturgy and Ceremonies*, which are there in use at this day; it is without doubt the *Duty of All the Reformed of your Realm* to keep themselves *Inseparably United to the Church*. And Those that do not do this, upon pretence that they should desire *More Simplicity (or Purity)* in the *Ceremonies*, and *Less of Inequality among the Ministers*, do certainly commit a *very Great Sin*. For *Schism* is the most formidable Evil that can befall the *Church*, &c. And this was so much the opinion of our Great and Excellent *Calvin*, that in his *Treatise of the Necessity of the Reformation*, he makes no difficulty to say, that If there should be Any so *Unreasonable* as to *Refuse the Communion of a Church*, that was *Pure in it's Worship and Doctrine*, and not to submit themselves with respect to its *Government*, under pretence that it had retained an *Episcopacy qualified as yours (viz. of the Church of England)* is; there would be no *Censure* nor *Rigour of Discipline*, that ought not to be exercised

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"upon them". (And then the Author cites a Passage out of the works of Calvin, Edit. Amst. Tom. 6. p. 60. after which he adds) "And Beza himself, who did not in
"the general approve of the Episcopal Government, makes
"such a Distinction of yours, (viz. of the Church of England)
"and is so far from believing, that one may, or that one
"ought to take occasion from thence to Separate from your
"Church, that he prays Earnestly to God, that She may All-
"ways Remain in that Happy estate, in which she had been
"Put and Preserved by the Blood, by the Purity of the Faith,
"and by the wise conduct of her Excellent Bishops.

The next Testimony (which I shall add) is that we find in a Letter writ to the Bishop of London from Monsieur Claude, (Colleague with Monsieur de L'Angle) wherein occur these Passages: "In my Book too of the Defence
"of the Reformation, where speaking of the Distinction between
"twixt the Bishop and the Priest, I have said expressly,
"that I do not Blame Those that observe It (viz. Episcopacy)
"as a Thing very Antient, and that I would not that
"Any one should make it an Occasion of Quarrel in those
"places where it is Established. p. 366. And tho' I otherwise
"ways know my self sufficiently Not to believe, that my
"opinion should be much considered, I will not forbear
"to assure you upon this occasion (as I shall always
"do upon any other) of my Christian Esteem, my
"Respect and my Obedience: This I shall do the rather, because
"I shall not simply tell you my Private Thoughts,
"but the Opinion of the Generality of our Churches. First
"then, my Lord, we are so very far from believing, that
"a Man cannot live with a Good Conscience under your Discipline
"and your Episcopal Government, that in our ordinary
"practice we make no difficulty, either to bestow
"our Chairs, or to commit the Care of our Flocks to Ministers
"Received and Ordained by my Lords the Bishops, as might
"be justified by a great number enough of Examples both
"Old and New. And a little while since Mr Duplessis,
"that was Ordained by my Lord Bishop of Lincoln, has been
"established and called in a Church of this Province. And
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"*Holy Ministry*, did us the honour, but some months agoe, "to Preach at Charenton to the General Edification of our Flock. So that They, who in this Respect do impute "unto us any Opinion distant from Peace and Christian Concord, do certainly do us Wrong". [And at the Close of the whole Letter he subscribes himself in the very same manner, as we of the Episcopal Clergy do, when we write to any of our Bishops,] viz. "My Lord, your most humble "and obedient Servant and Son in Jesus Christ, Claude.

I must not omit the mentioning a Tract entit'led, *the Determination of Abraham Scultetus concerning the Divine Right of Episcopacy*, London 1641. the said Reverend Person being Professor of Divinity in the Protestant University of Heydleberg. The Question he undertakes to Determine stands thus: Whether Episcopacy be of Divine Right, i. e. whether the Apostles ordained this Government of the Church, that One should be placed not only Over the People, but over Presbyters and Deacons, who should have the Power of Imposition of Hands, and the Direction of all Ecclesiastical Counsels? And this Question he determines in the Affirmative, as may be seen in the forecited Tract.

Lastly, it seems proper to observe, that to the many Large and Honourable Testimonies already mentioned might be farther added Many other Letters lately sent from the most Eminent Divines of the Foreign Reformed Churches: as we are assured by the Reverend Mr Arch-Deacon of Huntingdon in his Notes at the bottom of pag. 25. of his Sermon preached at the Consecration of the R. R. William Lord Bishop of Lincoln, our most Worthy Diocesan.

CHAP. VIII.

Of Agreeing with the Church of Rome.

THE *Directory* (speaking of the Place and Day of Worship) declares, that "Such things are not subject to any such Pollution, by any Superstition formerly used, and now laid aside, as may render them Unlawfull and Inconvenient."

Mr. Rutherford (in his treatise of Scandal Q. 56.) says of
Bells

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Bells grossly abused in time of Popery, that "it is Unreasonable
"and Groundless, that thereupon they should be Disused.

A nameless Author of the *Dissenting Party* in his famous book called *Nehushtan*, says, that "No Creature of
"God is to be Refused, nor any Necessary or Profitable
"Devices of men need be sent Packing, upon the account of
"their having been Abused to the foresaid ends.

And because our *Dissenters* are wont to make an Out-cry against the *Book of Common-Prayer* as Agreeing in many Particulars with the *Mass-Book*, I shall therefore here annex the judgment of the Old *Nonconformists* concerning the Frivolousness and Folly of the said Objection: It is true, say the *Nonconformists*, the *Liturgy* is in great part picked and culled out of the *Mass-Book*; but it followeth not thence, that either it is or was esteemed by them a devised or false worship. For many things contained in the *Mass-Book* it self are Good and holy. A Pearl may be found upon a Dunghil; We cannot more Credit the man of Sin, than to say, that Every thing in the *Mass-Book* is Devilish and Antichristian. For then it would be Antichristian to pray unto God in the Mediation of Jesus Christ, to read the Scriptures, to profess many Fundamental Truths necessary to Salvation. Our Service might be picked and culled out of the *Mass-Book*, and yet be Free from all fault and tincture, from all shew and appearance of Evil; tho' the *Mass-Book* it self was fraught with all manner of abominations. — But if it be wholly taken out of the *Mass-Book*; how comes it to have those things which are so directly contrary to the *Mass*, that Both cannot possibly stand together? Yea, so many points, saith Ball, are there taught Directly contrary to the Foundation of Popery, that it is not possible Popery should stand, if they take place. And, saith he, it is more proper to say, the *Mass* was Added to our Common Prayer, than that Our Common Prayer was taken out of the *Mass-Book*; For Most things in our Common Prayer were to be found in the Liturgies of the Church, long before the *Mass* was heard of in the World. See Ball against Can, part 2. p. 8.

Mr. Calvin (upon the second Commandment) saies:
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Conc. Agreeing with the Ch. of Rome. 21

"We do not in the least scruple, whether we may Lawfully
"use those Temples, Forus, and other Materials, which have
"been heretofore Abused to Idolatrous and Superstitious uses.
"I acknowledge indeed, that we ought to Remove such
"things as seem to Nourish Idolatry, upon Supposition that we
"our selves in Opposing too Rigorously things in their own Nature
"Indifferent, be not Superstitious. It is equally Superstitious,
"to Condemn things Indifferent as Unholy, and to Command
"them as if they were Holy.

Again says Mr. Calvin (in his Treatise *De vitandâ Super-
stitutione*) "Let no man think me so Austere or Bound up,
"as to Forbid a Christian without any Exception to Accom-
"modate himself to the Papists in Any Ceremony or Observance.
"For it is not my purpose to Condemn any thing, but what
"is clearly Evil and openly Vicious.

Once more (in his Book of the *True way of Reformation*)
Mr. Calvin says "He would Not Contend about Ceremonies,
"even such as are Symbolical or Agreeable to the Church of
"Rome.

Add hereunto in the last place the Practice of *All the
Reformed Churches beyond Sea, which (as well as Our Church)
Agree with the Church of Rome in (Many, if not All) the fol-
lowing Rites and Ceremonies, viz. set Forms of Prayer, Observa-
tion of Holy-Days, Surplices, the Cross in Baptism, Kneeling at
the Sacrament, &c.* already mentioned. To which may be
added *Fountains of Stone* for Baptizing of Infants; *Altars*, either
such as the Papists left, or others newly erected, and by
the said Protestants called likewise by the name of *Altars*.
And as to the *Place or Posture* which way or where the
Communion-Table should stand: "I know (says Mr. Diwel)
"of None that did ever so much as Question it, but the Scotch
"and English Presbyterians. As to their Objection to it's
Standing Against the Wall as being like an Altar; 'tis plain
that in many Popish Churches, and particularly in the
Great Church of St. Peter at Rome, it stands at a distance
from the Wall, so as the Priest may go round about it; and
so in the Greek Church. As for *Organs*, they have them
(saith Mr Diwel) in most Reformed Churches All over Europe,
where they can be at the charge of them; in Hesse, in Hol-
land,

22 *Testim. &c. Conc. Purity of Ordinances*

land, in Switzerland, in the Palatinate, and all over Germany.

Many more Instances might be added (but that these already mentioned are abundantly sufficient) to prove, that *All the Reformed Churches beyond Sea* as well as the Church of England, do Agree with the Papists in their Rites and Ceremonies; and consequently that they judge such an Agreement to be very Lawfull, and no just Cause for a Separation from Any Church.

CHAP. IX.

Of Purity of Ordinances and Better Edification.

AS to the Pretence of Greater Purity of Ordinances made use of by our Separatists, the words of the Old Non-conformist John Fox aforementioned are very remarkable. For speaking of the Factious and Turbulent Spirit, which had then possessed some of his Party, and put them upon Separation, he says: "If they prevail, it is not to be ungined, what Mischief and Disturbance they will bring, whose Hypocrisy is more Subtil and Pernicious than that of the old Monks. For under a Pretence of Greater Purity, they will never give over, till they have brought men under a Jewish Slavery". See Fox's Letter in Fuller's Church-history. l. 9. p. 106.

I shall add hereunto some Passages out of the aforementioned Letter of Monsieur Le Moyne, who speaking of the opinion and practice of the Separatists, says: "This is not to have much Knowledge of That Confession of Faith, which All the Protestants world has so highly approved, and which does really deserve the Praises of All Good Christians that are. For there cannot be Any thing made more Wise than That Confession, and the Articles of Faith were never collected with a more just and reasonable Discretion than in That Excellent Piece. — If your Confession of Faith be Pure and Innocent, your Divine Service is so too. For no one can discover Any thing at all in it that tends to Idolatry: you adore nothing but God alone; in your worship there is nothing that is terminated on the Creature. — Is not this to Divide — from All the Protestant Churches, which

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"which have always had a very Great Respect for the Purity of That of England?

Thus likewise Monsieur de L' Angle in his Letter aforementioned: "Since the Church of England is a True Church of our Lord; since Her Worship and Doctrines are Pure, and have nothing in them contrary to the word of God: — it is without doubt the Duty of all the Reformed of your Realm, to keep themselves Inseparably United to the Church. And Those that do not do this, upon pretence that they should desire More Simplicity (or Purity) in Ceremonies, — do certainly commit a very great Sin. For Schism &c.

Thus much for the Pretence of Greater Purity of Ordinances; proceed we now to the other Pretence of Better Edification. And this many Eminent Dissenters do declare not to be a sufficient Excuse for Separation, as may be found in those books of *Theirs*, which are quoted (*) at the Bottom out of Mr. Bennet's Abridgment, ch. 10. 'Twill be sufficient here to draw out more largely what Mr. Hildersham (a most Eminent Person among that Party,) has delivered to this purpose: For he, Lect. 58. upon John 4. says. thus of mens Leaving their Own Pastors to hear Others, viz.

"It is the Ordinance of God, that every Pastor should have his Own Flock to attend, and Every one of God's People should have a Pastor of his own to depend upon.

"That They who dwell next together, should be of the Same Congregation.

"If thy Own Pastor be a man, whose Gift is approved by God's Church, and One who is Conscionable in his place, and of Unblameable Life; tho' his Gift be far inferior to

(*) See Hildersham's Lect. 28, 29, 54, 58, 66. Methermenetur. p. 71, 72, 74. Baxter's Cure, p. 359. His Defence part 1. p. 85. His Farewell Sermon. Contin. of Morn. Exerc. Sermon. 4. Jenkin on Jude v. 19. England's Remembr. Sermon. 16. Burrough's Iren. c. 12. 13. Platform, Pref. p. 7. & c. 13. Ball's Tryal c. 4. Brinsley's Arraignm. p. 48. Cawdry's Indep. a Schism p. 50 Vines on the Sacram. p. 246. Tuckney's Sermon on Act. 9. 31. Jus Divin. Min. Evang. p. 11, 12. Letter of Min. in Old England to Breth. in New Engl. p. 13. Nye's Case of Great Use, p. 3. 25. Tombs's Theodul. c. 9. §. 8.

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“some others, yet take heed thou Leave him Not at any time
“with contempt of his ministry, saying, *I cannot Profit by*
“him. For a man may be a *True Minister*, tho’ his *Gift* be
“far inferiour to many others; and you are bound to Love him
“and Reverence him, and Thank God For him.

“The Fruit and Profit that is to be received from the Mi-
“nisty depends not only, nor chiefly, upon the *Gifts* of the
“Man that Preacheth, but upon the *Blessing* that God is pleased
“to give to his Own Ordinance. And God doth oft give a
“Greater Blessing to Weaker, than to Stronger means.

“Some follow Another Pastor, becaule of his *Humane*
“Gifts; some only for *Variety’s* sake; some, because they
“shew more Zeal in their Voice and Gesture, and Phrase of
“Speech, and manner of Delivery: tho’ (haply) the *Doctrine*
“it self be nothing so wholesom, as the *Doctrine* of their own
“Pastor is.

“Consider the Fault may be rather in thy self, than in
“thy Teacher, that thou canst Not Profit. And indeed how
“is it possible thou shouldst Profit by his Ministry, if thou
“come with Prejudice, without any Reverence, and Delight
“upto it?

“There is Never a Minister, that is of the most Excellent
“Gifts, (if he hath a Godly heart) but he can truly say, he
“never heard any Faithfull Minister in his Life, that was so
“Mean, but he could discern some Gift in him, that was
“wanting in himself, and could Profit by him.

“He only makes a Right use of the Benefit of Hearing
“such as have more Excellent Gifts than his own Pastour,
“as Learns thereby to Like his own Pastour the Better, and so
“Profit more by him: As they use Physick well, whose Ap-
“petite is amended, and who are by it made Able to Relish
“and Like their Ordinary Food the Better.

The same Author speaking of the Partial Estimation of
Ministers, saies, This *Factionous Disposition* in the Hearers of
“God’s word hath in all Ages been the Cause of much Con-
“fusion in the Church of God, and greatly hindered the Fruit of
“the Gospel of Christ, and made them *Uncapable* of Profit
“by the Word. Lect. 66.

As to such who are apt to think that they do not find
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presently by their *Going to Church*, such *Profit* as they fancy they should, Mr. *Hilderſham* ſaies thus, "First, Either you have not *Sought it Aright*, not with *Eaſineſs*, or not with a *Good Heart*; or ſecondly, if you have, and do not find it at *Fiſt*; yet you ſhall hereafter, if you ſeek it here with an *Honeſt heart*.

Laſtly, the *Rules* given by the ſaid Author in order to *Proſit* more by *Sermons* are very well worth obſervation: and therefore ſhall be here ſet down briefly; namely,

"That at your *Coming into the Congregation*, and during the whole time of your *Abode* there, you would behave your ſelves *Reverently*.

"That All muſt come to the *Beginning* of God's Publick *Worſhip*, and Tarry till *All be Done*: yea, it is the Duty of God's People (ſaith he) to be in God's houſe *Before the Beginning*; for it becomes them to wait for the *Miniſter* of God, and not to let him Wait for them. For (ſaies he) as he that is away from *Any part of the Sermon*, ſhall *Proſit the Leſs* by that which he doth hear: ſo he that is away from *Any part of the Divine Service*, gets the *Leſs Good* by That at which he is *Preſent*. Nay, he ſaies *Lect. 28.* tho' we could receive *No Profit* by the *Exerciſes* uſed in our *Aſſemblies*, yet we muſt be *Preſent* at them *All*, to *Do our Homage unto God*; and ſhew the *Reverent Reſpect* we have for his *Ordinances*.

"A third Rule is, that we ought to joyn with the *Congregation* in All the parts of God's *Worſhip*. For it is *Comely*, that *All things* in God's Service ſhould be done in *Good Order*, as if the whole *Congregation* were but *One Man*.

I ſhall here repeat what *Monſieur Claude* has ſaid in his Letter already mentioned concerning the opinion of *Foreign Proteſtants* touching *Edification* by our *Episcopall Clergy*: "In our ordinary practice we make no difficulty either to *Beſtow our Chairs*, or to *Commit the care of our Flocks* to *Miniſters Received and Ordained by my Lords the Biſhops*, as might be juſtified by a great number enough of *Exam-ples both old and new*. — And *Monſieur Wicar* (whom you, my Lord, Received to the holy miniſtry) "did

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"did us the Honour, but some months ago, to Preach
"at Charenton to the General Edification of our Flock.

I shall close this head with an observation, which we meet with towards the latter end of Monsieur *Le Moyme's* Letter above-mention'd concerning the Little Ground there is for Pretending to Better Edification in the Separate Meetings "than in our Churches: "For to speak the Truth, (saith "He) I do not see, that *Their Meetings* are of any Great "use, or that One may be more Comforted there than in the "Episcopal Churches. When I was at London almost five "years ago, I went to Several of *Their Private Assemblies*, to "see what way they took for the Instruction of the People, and the Preaching of the Word of God. But I profess *I was not at all Edified by it*. I heard One of the most "Famous Non-Conformists; he preached in a place, where "there were three men and three or four score women: he "had chosen a Text about the Building up the Ruines "of Jerusalem, and for the Explication of it, he cited "Pliny and Viruvius a hundred times; and did not forget "to mention a Proverb in Italian, *Duro con duro non fa "muo*. All this seemed to me Nothing to the purpose, and "very improper for the poor Women, and very far from a "spirit that sought nothing but the Comfort and Edification "of his Hearers. To cantonize Themselves, and make a "Schism in order to have the Liberty to Vent such Vanities, "is very Ill Conduct; and the People seem very Weak to Quiz "their mutual Assemblies for things that so Little Deserve Their "Esteem and Preference.

CHAP. X.

Of Separation.

FOR the sake of Greater Perspicuity, or that the Common Reader may the more clearly Apprehend the Extraordinary Mischief as well as Heinous Sinfulness of Separation, in reference to the case we are upon, I judge it Convenient to Distinguish what I have to Offer under this Chapter into Three Heads: wherefore,

I. Of

a To
Brinsly's
Evang.
art. 36.
p. 74, 8
Hilder
293. 29
Love, c
dir. 35
Savoy,
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c Lett.
p. 311.

I. Of the Great Sinfulness of Separation from the Church of England.

I shall begin with the Testimonies which Mr Bennet hath given us (p. 311, 312. *Abridg. of London Cases*) of the most Eminent Dissenting Writers, who do flatly Condemn such a Separation. For they acknowledge Our Church to be a True Church, and hold that (a) you are not to Separate from a Church for Unlawfull things, if the things accounted Unlawfull, are not of so Heinous a Nature as to Unchurch a Church, and are not imposed as Necessary Terms of Communion. Nay they (b) produce several arguments to prove, that Defects in Worship, if not Essential, are no just reasons for Withdrawing from it: and that because such a Separation is not warranted in Scripture, but is directly contrary to the Practice of our Saviour and his Apostles, who held Communion with Defective Churches; and because a Person may communicate in such worship without Partaking in such Corruptions. And as for the (c) Injunctions of our Church (that is, Rites and Ceremonies, &c.) they own them to be Tolerable, and what no Church is without more or less, and that they are Not sufficient to hinder communion. Nay farther several of the old Non-conformists zealously opposed Separation from the Church of England, and joyned with it to their Dying Day, tho' they could Not Conform as Ministers: and several of the Modern Non-Conformists have written for Communion with

a Tombs Theod. Answer to Pref. Sect. 23. Blake's Vindic. c. 32. Brinsley's Arraigam. pag. 50. Noy's Temple meaf. p. 78. Owen's Evang. Love, p. 76. Baxter's Cure dir. 5. &c. b Brownists Conf. art. 36. Jenkin on Jude v. 19. Allen's Life, pag. 3. Ball's Tryal. p. 74, &c. 132, &c. 159, &c. 308. Platform of Discipl. c. 14. sect. 8. Hilderham on John, Lect. 35. 28. Bryan's Dwell. with God, pag. 293, 294. Bradshaw's Unreal. of Separ. p. 103, 104. Owen's Evang. Love, c. 3. Calamy's Godly Man's Ark, Ep. Ded. Baxter's Cure dir. 35. Def. of Cure, part 1. pag. 47. & part 2. p. 171. Confer. Savoy, pag. 12, 13. Calamy's Door of Truth opened, p. 7. with several others mentioned by Mr Bennet in place above-cited. c Lett. of Min. of Old-Engl. p. 12, 13. Bryan's Dwell. with God. p. 311. Throughton's Apol. c. 68. Owen's Peace-Off. p. 17.

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it, and have in Print (a) Declared it to be *their Duty and Practice.*

To the foregoing Testimonies may be added these following taken notice of by Bishop *Sillingfleet* in his *Unreasonableness of Separation*: "As for those of the Separation, saith *Parker* a Noted Non-Conformist, who have conspired them more than *We*? or who have written more against them? And in a Letter of his, he expresseth the *Greatest Detestation* of them? "Now it Grieved me not a little, at this time, (saith he) that Satan should be so impudent, as to sling the dung of that Sect into my Face, which with all my Power I had so Vehemently Resisted during the whole course of my Ministry in England. &c.

Gifford (in the Preface to his First Treatise against the Donatists of England) saies, that "They (to wit, the Separatists) make a vile Schism, Rending themselves from the Church of England; and Condemning by their Assertions the Whole Visible Church in the world, even as the Donatists did of old time.

The same *Gifford* (in the Preface to his second Treatise) speaking of the same Separatists hath these words: "But yet this is not the worst: for sundry are gone further, and fallen into Damnable Schism; and the same so much the more Fearfull and Dangerous, in that Many do not see the Foulness of it, but rather hold Them as Godly Christians, and but a little over-shot in these matters.

Not to mention more Particular Authors, 'tis observable, that in the *Grave Consutation of the Errors of the Separatists* published in the name of the Old Non-conformists it is said, that "Because we have a True Church consisting of a Lawfull Ministry, and a Faithfull People; therefore they cannot Separate themselves from us, but they must needs incur the most shamefull and odious Reproach of a Manifest Schism". And concerning the State of the Persons who lived in Separation they say, "we hold them all to be in a Dangerous

a Baxter's Sacril. Desert. pag. 75. Allen's Life, pag. 111. Collin's Doctr. of Schism, pag. 64. Ley's Real. Account &c. Baxter's Plea for Peace, p. 240.

Concerning the Sinfulness of Separation. 29

"Estate (we are loth to say in a Damnable Estate) as long
"as they continue in this Schism.

And accordingly Ainsworth (who was one of the Early Separatists) acknowledgeth that the Ground-work of the
aforementioned Grave Confutation of the Separatists was laid
thus: "That the Church of England is a True Church of Christ,
"and Such an one as from which whosoever wittingly and
"continually separateth himself, Cutteth himself off from Christ.

Lastly, the Independent Teachers of New-England tell you,
that "to Separate from a Church for some Evil only con-
"ceived, or indeed in the Church, which might and should
"be Tolerated, and healed with a spirit of meekness, and of
"which the Church is not yet convinced, though perhaps your
"self be; for this or the like reasons to Withdraw from
"Publick Communion in Word, Seals or Censures, is
"Unlawfull and Sinfull.

Proceed we now to the Testimonies of Foreign Prote-
stants. Mr Calvin saies, that "wheresoever the Word of
"God is duly preached, and Reverently attended to, and
"the True use of the Sacraments kept up, there is the plain
"appearance of a True Church, whose Authority no man may
"safely Despise, or Reject it's Admonitions, or Resist it's Coun-
"sels, or set at nought it's Discipline; much less Separate from
"it, and Violate it's Unity. For that our Lord has so great
"regard to the Communion of his Church, that he counts
"him an Apostate from his Religion, who obstinately Se-
"parates from any Christian Society, which keeps up the True
"Ministry of the Word and Sacraments: that such a Separation
"is a Denial of God and Christ; and that it is a Dangerous
"and Pernicious Temptation, so much as to Think of Separat-
"ing from such a Church, the Communion whereof is never
"to be rejected so long as it continues in the True use of the
"Word and Sacraments. Instit. lib. 4. c. 10, 11, 12.

The Separation beginning to break out, the Wiser Bre-
thren thought fit to consult Beza about it, who saies; As
to the silenced Ministers, that "If the Pressing Subscription
"continued, he perswades them rather to Live Privately,
"than to yield to it. For they must either Act against
"their Consciences, or they must Quit their Employments; for,
C 2 "saith

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"saith he, the Third thing that may be supposed, viz.
 "that they should *Exercise their Function against the will of*
 "*the Queen and the Bishops, we Tremble at the Thoughts of It,*
 "for such reasons as may be easily understood, though
 "we say never a word of them". And as to the Case of
 "the People, his advice was, "As long as their *Doctrine*
 "was *Sound*, that they should *diligently attend upon it*, and
 "Receive the *Sacraments* devoutly, and joyn Amendment of
 "Life with their Prayers, that by those means they might
 "obtain a Thorough Reformation". And it further appears
 by *Beza's* Resolution of a Case concerning a *Schism* in the
 French Church then in London; That he lookt "on it as
 "a Sin, for any one to Separate from a Church, wherein
 "sound *Doctrine*, and an *Holy Life*, and the *Right use* of the
 "*Sacraments* is kept up. And, by Separation, he saith, he
 "means, not merely Going from one Church to another,
 "but the *Discontinuing Communion with the Publick Assem-*
 "*blies, as though One were no member of them.*

Monfieur *Le Moyne* in his Letter already mentioned,
 hath these passages: "All Good men ought not to Separate
 "from Her, but to look upon the Church of England, as a
 "very Orthodox Church. Thus *All the Protestants of France*
 "do, those of *Geneva*, those of *Switzerland* and *Germany*,
 "and those of *Holland* too: for they did themselves a very
 "great honour in having some Divines of *England* in their
 "Synod of *Dort*, and shewed plainly that they had a Pro-
 "found Veneration for the Church of *England*. And from
 "whence does it then come, that some *Englishmen* them-
 "selves have so ill an opinion of Her at present, and Divide
 "Rashly from Her as they do? Is not this to Divide from
 "All the *Antient Churches*, from *All the Churches of the East*,
 "from *All the Protestant Churches*, &c. — For my part, as
 "much inclined to Toleration as I am, I cannot for all this
 "perswade my self, that it ought to be Allowed to those,
 "that have so little of it to other men; And who, if they
 "were *Masters*, would certainly give but Bad Quarter to
 "those that depended upon them. I look upon these men
 "as *Disturbers of the State and Church*, and who are Doubt-
 "less animated by a Spirit of Sedition. Nay I can scarce
 "believe

Concerning the Sinfulness of Separation. 31

"believe that they are just such as they say they are; and I
"should be something afraid, that very Dangerous Enemies
"might be hid under colour of these Teachers. Societies composed
"of such Persons would be extream Dangerous, and they
"could not be suffered without Opening the Gate to Dis-
"order and Advancing towards ones own Ruin. There are
"some of these that are composed of more Reasonable
"men, but I could wish they were Reasonable enough Not
"so Separate from those, of which the Church of England is
"composed". [And a little after speaking, as hath been
observed, of the Unedifying Discourses of the Dissenting Teachers
he himself heard, whilst at London, he saies, that for
the Dissenting Teachers] thus to "cantonize themselves,
"and make a Schism, to have the Liberty to Vent such Va-
"nities, is very Ill conduct. &c.

Monsieur de L'Angle in his Letter likewise aforementioned
has these passages to the present purpose: "I can-
"not express to you with how much Grief I understand
"that your Divisions continue, at a time in which there
"are such pressing Reasons for being Reunited. Above
"All, that which you tell me of Writings that are at this
"time Published, to make men believe that Communion
"with the Church of England is Unlawfull, and that the Mi-
"nisters cannot permit it to Private Persons without Sin-
"ning, seems to me a thing so Unreasonable in it self, and
"so very Unseasonable now, that I should scarce believe it,
"if it were not attested by a Person of your Merit and
"Consideration. My Lord, you know well what my
"Sentiments are, and always have been in this matter:
"And the Way which I used two years ago when I was
"in England, in Frequening your Assemblies, and Preaching
"too in a Congregation that is under the jurisdiction of
"the Church of England, sufficiently shews that I am very
"far from Believing that Her Communion is Unlawfull.
"And this also proves very evidently that My Opinion in
"this matter is the same that is holden by Our Churches;
"because it is not Imaginable that I would without a
"Necessity have done a thing, which would have drawn
"the Displeasure of my Brethren upon me, and which

"at my Return would have Exposed my self to be blamed,
 "if not to be censured by them. My Lord, I would to
 "God that *All the mistaken Christians* that are in the
 "world, would *Receive your Reformation*; I would with
 "all my heart spend all the blood I have, to *procure them*
 "*so Great a Good*. And I am sure with what an exceed-
 "ing joy *Our Churches* would enter into their *Communion*, if
 "being *Pure* in their opinions for *Doctrine*, they *Differed*
 "*no more from Us*, than by *Surplices*, and *Innocent Ceremonies*,
 "and some *Diversity of Orders* in the *Government* of the
 "Church. — Since therefore the *Church of England* is a
 "True Church of our Lord, &c. (as afore has been cited) it
 "is without doubt the *Duty of All the Reformed* of your
 "Realm, to keep themselves *Inseparably United* to the Church.
 "And *Those that do not this*, upon pretence that they should
 "desire *More Simplicity* in Ceremonies, and *Less of Inequality*
 "*among the Ministers*, do certainly commit a very great sin.
 "For *Schism* is the most formidable Evil that can befall the
 "Church: and for the *Avoiding of This*, *Christian Charity*
 "obliges all Good men to Bear with their Brethren in
 "some things much *Less tolerable*, than *Those* (of which the
 "*Dispute is*) ought to seem, even in the eyes of *Those that*
 "*have the most Aversion* for them. And this was so much
 "the opinion of our great and excellent Calvin, &c. (as has
 "been aforecited.) — "I pray God with all my heart,
 "that he would *Open the eyes* of one (viz. the *Dissenting*
 "*Party*) to make them see the *Weakness* of the *Reasons*, in
 "which they Ground such an *Afflicting Separation*; and
 "that he would *Preserve* and *Increase* more and more in
 "the other, (to wit, the *Church of England's Party*) that *Piety*,
 "that *Zeal*, and that *Charity*, which they have need of for
 "the happy Proceeding to a *Reunion*.

Monsieur Claude likewise in his Letter aforementioned
 hath these words; "We believe that the *Obligation* to
 "preserve *Peace* and *Brotherly Concord*, which make up the
 "*External Unity* of the Church, is of a *Necessity so Indispensa-*
 "*ble*, that St. Paul has made no difficulty to joyn it with
 "the *Internal Unity* of the same Faith, and the same *Regene-*
 "*ration*; not onely as two things which ought never to be
 "separated,

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“ separated, but likewise as Two things depending the one
“ upon the other ; because if the *External Unity* be as it
“ were the *Daughter* of the *Internal*, *she* is likewise the *Pre-*
“ server of It. As *Ephesians* 4. *walk worthy of the calling &c.*
“ We do not believe that a single *Difference of Government*
“ or *Discipline*, nor even a *Difference of Ceremonies Innocent*
“ in their own Nature, is a sufficient occasion to break the sa-
“ cred bond of *Communion*. Wherefore our Churches have al-
“ ways lookt upon and considered yours (viz. the Church
“ of England) not only as a *Sister*, but as an *Elder Sister* ;
“ for which we ought to have a *Kindness* accompanied
“ with *Respect*, and *Veneration* ; and for which we do Present
“ most ardent *Prayers* unto God without ceasing. — I shall
“ not be afraid to give *That Name* to the *Holding of Assem-*
“ blies *Apart*, and *Separating from the Publick Assemblies* and
“ *Withdrawing themselves from under your Government* ; there
“ is no man that does not see that this would be *Real Schism*,
“ which in it self and of its own nature cannot choose but
“ be always *Odious to God and men*, and of which the *Authors*
“ and *Patrons* cannot avoid the *Rendring an account before the*
“ *Tribunal of our common Master*. When *St. Paul* forbad us
“ to *Forake the Assembling of our selves together*, he did not
“ only *Condemn* those that did not come thither, but *Stayed at*
“ *home* ; but *Those* too without doubt that held *Other Assemblies*
“ in opposition to the *Publick Ones*. For this is to *Break the Bond*
“ of *Christian Charity*, which does not only joyn us with
“ some of our *Brethren*, but with *All our Brethren*, to receive
“ from them, and to give them *Edification by Living together*
“ in the same *Communion*. And it would be to no purpose
“ to Pretend, that *Our Conscience* did oppose our being Pre-
“ sent at those *Assemblies*, that are held under a *Government*
“ that we do not approve ; and that that would be to *Approve*
“ *Outwardly* what we *Inwardly Condemn*. For besides that
“ it would be necessary to examine well the *Question*, whether
“ these *Oppositions* do not proceed from a *Conscience mistaken*
“ by a *Precipitate judgment* ; since that the *Best men* are
“ often subject to frame to themselves such *scruples*, as are
“ not altogether *Lawfull at the bottom* —. But to imagine that
“ we cannot with a good *Conscience* be Present at *Assemblies*,
“ but

34 *Testimonies Domestick and Foreign*

“but only when we do Fully and Generally approve of All
 “things in them, it is certainly not to know either the use of
 “Charity or the Laws of Christian Society. This Principle
 “would Overturn all Churches; for I cannot tell whether
 “there be Any, whose Government, Discipline, Outward
 “Form, Usages, and Practises be of Such Perfection, that there
 “is Nothing at all in them to Blame; and however it be, as
 “the judgments of men are very different, This would be
 “to Open the Gate to Continual Separations, and to Abolish all
 “Assemblies. It is therefore certain, that Conscience does
 “not oblige us to Withdraw from the Assemblies, but on the
 “contrary it obliges us to Joyn with them, when the things
 “that offend us are Tolerable, and do not hinder the Salutary ef-
 “ficacy of the Word, of the Divine Worship, and of the Sacra-
 “ments. 'Tis the Favour of this Charitable Patience, that
 “justifies our being Present at those things, which we do
 “not Perfectly Approve. See what St. Paul says to the Phi-
 “lippians chap. 3. If in any thing ye be otherwise minded, God
 “shall reveal even this unto you. Nevertheless, whereto we have
 “already attained, let us walk by the Same Rule, let us mind the
 “Same Thing. This is very far from saying, As soon as ye
 “have the Least Contrary sentiment, Separate your selves:
 “Conscience will not allow you to Remain together.—What
 “Deadly effects would not such a Separation produce, if it
 “were established amongst you? As the Dispositions of
 “men are, one should quickly see to spring from hence a
 “Difference of Interests, of Parties, of Opinions even in respect
 “of the Civil Society, mutual Hatred, and All the other sad
 “Consequences, which a Division not tempered with Charity does
 “Naturally produce. I let alone the Scandal which All
 “the Reformed Churches of Europe would receive by it, the Joy
 “which their Adversaries would have, and the Advantages
 “which they would draw from it, which in all appearance
 “would Not be small.

In page 25, 26, 27, &c. of the *Abridgment* of Mr. Duret,
 we find this account very pertinent to the present purpose.
 “After I (viz. Mr. Duret) had finished the First Section of
 “this Treatise, there came forth in Print a thing called a
 “Petition for Peace, &c. in which I find the Authors thereof
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Concerning the Sinfulness of Separation. 35

" do still continue to alledge, as a main Reason to Execute
" their Opposing the Publick Worship of God by Law esta-
" blished in the Church of England, that the Pastors of most of
" the Reformed Churches abroad take Conformity with us in those
" things, that they themselves dislike and scruple at, to be a Sin:
" which is the same as when they said in their Preface to
" the Directory, that the Book of Common Prayer kept the said
" Churches from Full Communion with us, and us with them. And
" this they Affirm anew with as much confidence as if it were
" not only most True, but most Evident, and so out of
" Question, that it needeth not to be Proved. For they do
" not so much as bring One Evidence for it, but only say, that
" so it is; taking it for a Thing Granted on all sides, and com-
" monly known of every body. My work therefore in this Se-
" ction is to vindicate the Reformed Churches abroad from this
" scandalous Assertion, and to Bring our Deceived Brethren out
" of their Error in this point, by shewing that the said Churches,
" as they are no Strangers, so they are no Enemies to Our
" Church Government or Our Publick Worship.

" And First, I say, (saith Mr. Duvel) that whereas they
" tell us, the Reformed Churches take Those things, in which
" they Differ from the Church of England, to be Sinful, and
" therefore would have Our Church to Conform to them; I de-
" mand if there be any Article in the Publick Confession of
" Faith of the Churches of Bohemia, Poland, Lithuania, Hun-
" gary, Transylvania, Bremen, Embden, Hesse, the Palatinate,
" the Electorate of Brandenburg, in Silesia, Switzerland, Hol-
" land, France, Geneva, or the Grisons; in any of their Ec-
" clesiastick Injunctions, Rubrick, or Libri Symbolici, by
" which it appears, that Any of those Churches would have
" Us Conform to them in Any of Those things in which we
" now Differ, or that they take Conformity with us therein to
" be a Sin. — If Any of their Members come over to us,
" and cannot (where they reside) conveniently go to the
" Churches of their own Nation, they tell them they may
" and ought to come to our Churches, be present at our Service,
" say Amen to our Prayers, and receive the holy Communion
" with us, and in our way; and when they return to their
" respective Churches, none of them are Questioned for
" having

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“having Conformed to Us”. [And then Mr Durel produces several instances, after which follows p. 29.] “As a farther proof of this it will appear, that where *Any* have been found among the *Reformed Churches Abroad*, who have on any occasion spoken Evil of the Church of England, their Synods upon complaint made of such Persons, have Censured them for Rashness and Uncharitableness. A Famous instance of this is in Mons. Coignart of Roan in Normandy, a man of Great Learning and Reputation, first a Physician, then a Divine. He wrote a Book of Controversy against the Church of Rome, and for Encouragement to his work had a sum of money allotted him towards the charge of Printing it. But having published the Book, and petitioning the Synod for the money granted, Complaint was made of some Expressions in it Reflecting on the Reformation of the Church of England: the Persons were called for, whose Business it was to Examine Books before they were Allowed to be Printed, and one of them, by Name Mons. de l’Angle, alledging he had Advised him to Leave out those words before he passed the Book, it was adjudg’d, that He should not only Lose the Gratuity appointed, but also be Censured by the Synod, which was done accordingly. This was in 1657, when the Church of England was in Her Worst and Meanest Condition, the Synod being held at Caen in Normandy; and I was then Present, and a Member of the Synod, says the Author.

“The further Confirmation of this Matter is seen nearer home, in that a whole Body of the Walloon and French Protestants making up the French Church at Westminster, Conformed at once to the Discipline of the Church of England, which make up the French Church now at the Savoy”. [After which from p. 31. to p. 41. there are several other Instances and Testimonies produced to the same purpose; and then there follows] “To close this I shall give some Instances of Foreign Ministers of the Best Characters, both for Learning, Piety and Judgment, who upon their coming over hither have not scrupled to joyn with this Church both in Worship and Communion. For since we have begun to use the Book of Common Prayer, Providence hath

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Concerning the Sinfulness of Separation. 37

"brought over many Ministers from beyond the Seas, some
 "from Geneva, some from France, some from Germany, some
 "from Poland, some from Lithuania, some from Piedmont,
 "that is, almost from *All the Reformed Churches*; as also
 "some Students in Divinity, some Elders, and other Private
 "Persons of all Conditions, and yet we have seen None of them
 "that ever made any Difficulty to Assist at Divine Service,
 "and to Conform. *All of them* that have been present upon
 "Communion days have devoutly Received the Lord's sup-
 "per Kneeling; and Those that have Preached (and among
 "them Two of Geneva, Both of them very Worthy men,
 "by name Mons. Calendrin and Mons. Buisson) have all of
 "them acknowledged in their Prayer, the King's Majesty
 "Supreme Governour in this Realm, and other his Ma-
 "jesties Dominions, over all Persons and in all Causes, as
 "well Ecclesiastical as Civil; and prayed for the most Re-
 "verend Arch-Bishops, and the Right Reverend Bishops, as
 "well as for the inferior Ministers of this Church, just as it
 "is in the Bidding of Prayer". And then the Author men-
 "tions Mr Herant, Mr Bresmal, Mr Gaillard Minister and
 "Divinity-Reader Designed in the University of Mont Al-
 "ban, and Mr Escosier Delegate of the Piedmontan Churches.
 Thus far Mr Durel.

For a close to this head I have Reserved the Dying
 words or Confession of Penry, one of the Separatists in
 Queen Elizabeth's time, who being condemned for a Se-
 ditious book, and suffering on that account, confessed, "He
 "Deserved Death at the Queen's hand, for that he had Se-
 "duced many of her Loyall Subjects to a Separation from
 "hearing the Word of Life in the Parish Churches; which
 "though Himself had learned to Discover the Evil of, yet he
 "could Never prevail to Recover Divers of her Subjects whom
 "he had Seduced; and therefore the Blood of their Souls was
 "now justly required at his hands". See Cotton's Answer to
 R. Williams, p. 17.

I proceed now to the Second Consideration I have to
 offer to our Dissenters or Separatists in reference to the Un-
 warrantableness of such their Separation, and it is this, viz.

II. That

II. That the Separation from our Church of England is no Proper means to Promote Purity and Perfection of Religion.

This is no other than what sufficiently appears from the Testimonies under the foregoing head, which declare and condemn the Separation from our Church (in such of this Kingdom as profess themselves to be Protestants) to be a Plain and Real Schism, and so a very Grievous Sin, and therefore altogether Inconsistent with Purity and Perfection of Religion. However for the further Conviction of our Separatists, what I peculiarly purpose to shew under this head, is this, that such a Separation (tho' it be considered Abstractedly, or Not as it hath in it the Guilt of Schism; but) barely as it tends to *Alienate the Peoples Affections from our Established Church*, and to *Advance their Own way of Worship*, is very far from being a Proper Means for promoting Purity and Perfection of Religion, forasmuch as on the contrary it has been Once Already found by sad and wofull Experience to have been the Unhappy Occasion of Greater Disorders and more Extravagant Enormities in Religion, than Ever were Heard of in the Communion of our Church, as might be made appear from the Confessions of Many of their Own Eminent Teachers in the Late Long Rebellion. 'Twill abundantly suffice to mention the Testimony but of one single Presbyterian Divine of those times, Namely Mr Edwards: "We, "saith he, in these Four last years have over-passed the Deeds "of the Prelates, and justified the Bishops, in whose time Never so Many nor so Great Errors were heard of, much less "such Blasphemies and Confusions. We have Worse things "among Us, than Ever were in All the Bishops days; more "Corrupt Doctrines and Unheard of Practices, than in Eighty "years before. — I am perswaded, if seven years ago "the Bishops and their Chaplains had but Preached, Printed, "Licensed, Dispersed up and down in City and Country "openly, a Quarter of those Errors, Heresies, Blasphemies, "which have been all these ways Vented by the Sectaries, "the People would have risen up, and stoned them, and "pulled down their houses, and forced them to forbear
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Concerning the Sinfulness of Separation. 39

"such Doctrines. O how is the Scene changed within these few years"! And not long after, he tells us that "These are Risen, Increased, Reign, and Prevail so far, under the Parliament Sitting, not under the *Bishops*, &c. And in his Epistle to the Lords and Commons before the First part of his *Gangrena*, he tells them, that "the Errors, Heresies, Blasphemies, and Practices of the *Sectaries* of this Time, had been broached and acted within these Four last years in England, and that in your *Quarters*, and in the Places under your Government and Power, for which I tremble to think lest the whole Kingdom should be in God's Black Bill; that together with Their Reformation came in a Deformation, and Worse things were come upon them, than Ever they had Before: they had put down the Book of Common Prayer; but there were Many amongst them that had put down the Scriptures, slighting, yea Blaspheming them: he tells them, they had cast out the *Bishops*, and their Officers; and they had Many that had cast down to the Ground All Ministers in All the Reformed Churches; they had cast out Ceremonies in the Sacraments; and they had Many, that had cast out the Sacraments themselves": with many more sad Complaints which he there makes.

As a Taste of the Impious Doctrines and Blasphemous Expressions spoken in the Time of Presbytery and Independency even from the Pulpits, I shall subjoyn one or two Instances out of the aforesaid Mr Edwards (and others Writings) who tells us, that 'twas then commonly maintained, that the Scriptures cannot be said to be the Word of God, and are no more to be Credited than the Writings of Men. — that God has an Hand in and is the Author of the Sinfulness of his People, &c. Then also might Teachers be heard in the Pulpit telling God, that if He did not Finish the Good Work which He had begun in the Reformation of the Church, He would shew himself to be the God of Confusion, and such an One as by cunning Stratagems had Contrived the Destruction of his Own Children. And again thus, O God many are the Hands lift up against Us, but Thou thy self, O Father, dost us more Mischief than they

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they All. We know, O Lord, that *Abraham, Moses, David*, and our *Saviour* made a *Covenant*; but *thy Parliament's Covenant* is the *Greatest of All Covenants*. See *Edw. Gangr. Part. 3d. Catal. of Errors p. 15, &c. View of Late Troubl. chap. 43. p. 567.*

And this may abundantly suffice for the Proof of this Second Head. I come now to the Third and Last Particular, which I judge fit to take Notice of under this Chapter, which is this, viz.

III. That the *Separation* from the *Church of England* is a most ready Way to Advance *Popery* again in this Kingdom.

The Last Consideration, which I shall offer under this Chapter, and which ought to be of very Great Moment with the *Dissenters*, (if they are in Sincerity so mightily Afraid of *Popery*, as they Pretend to be) is this, that the *Separation* is a most Ready way to Advance and Promote the Ends of *Popery* in this Nation.

I shall begin with the Testimony of Mr *Baxter*, who (in the Prefate to the *Defence of the Cure of Div.* p. 17.) saies, "*Our Divisions Gratifie the Papists, and greatly hazard the Protestant Religion, and that more than most of you seem to believe or to Regard*". And (in the *Defence of the Cure of Divisions, Introduction p. 52.*) among other Great Inconveniences of *Separation*, which he mentions, this is one, "*That Popery will get by it so great Advantage as may hazard us all, and we may lose that, which the several Parties do contend about*". And this is one way whereby he saies *Popery* will grow out of our *Divisions*, namely, "*by the Odium, and scorn of our Disagreements, Inconsistency, and multiplied Sects: they will perswade People that we must come for Unity to Them, or else run Mad, and Crumble into dust and Individuals. Thousands have been drawn to Popery, or confirmed in it by this Argument already; And I am perswaded, that all the Arguments else in Bellarmin, and all other Books that ever were Written, have not done so much to make Papists in England, as the Multitude of Sects among themselves. Yea some*"
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Concerning the Sinfulness of Separation. 41

"Professors of Religious strictness, of great Esteem for
"Godliness, have turned *Papists* themselves, when they
"were *Giddy and Wearied with Turnings*, and when they had
"Run from Sect to Sect and found no Consistency in Any". And
(in his *Sacrilegious Desertion* p. 103, 104.) he hath these
passages concerning the *Separating and Dividing* Humor
of their Party. "It shameth, it grieveth us to see and
"hear from *England*, and from *New England* this common
"Cry, *We are endangered by Divisions*, principally because
"the *Self-conceited* part of Religious People will not be
"Ruled by their *Pastors*, but must have their way and will
"needs be *Rulers of the Church and of Them*". And soon after
he saith to them, "You have made more *Papists*, than ever
"we are like to Recover.

But the strongest Proof of this Point is the Testimonies
given by the *Papists* themselves, whereof (among many
others) I shall give two or three instances. The Advice
of the famous Jesuit *Campanella* is this, "Concerning the
"Weakning of the *English* there can No Better way possibly
"be found out than by causing *Divisions and Dissensions* among
"themselves.— And as for their Religion— it cannot be so
"easily *Extinguished and Rooted out*, unless there were some
"certain Schools set up in *Flanders*, — by means of
"which there should be scattered abroad the *Seeds of Schism*.
See his *Disc. of Span. Mon.* c. 25. p. 157.

Among the Jesuit *Contzen's* Directions for *Reducing Popery*
into a Country, the most Considerable are

1. That it be done under a pretence of *Ease to Tender*
Consciences, which will gain a Reputation to the Prince,
and not seem to be done from his Own Inclination, but
out of Kindness to the People.

2. That when *Liberty* is granted, then the Parties be For-
bid to Contend with each other; for that will make way the more
Easily for One side to Prevail, and the Prince will be com-
mended for his Love of Peace.

3. That Those, who suspect the Design, and Preach Against
it, be Traduced as men that Preach *Very Unseasonable Do-*
ctrine, that they are *Proud, Self-opiniators, and Enemies to*
Peace and Union, &c. *Contzen's Polit.* l. 2. c. 18. Sect. 6.

In

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In a Letter of Advice given to F. Young, by Seignior Ballarini concerning the *Best way of managing the Popish Interest in England*, upon the Restauration of K. Charles II. are these Remarkable Directions: "To make the *Obstruction of Settlement* their *Great Design*, especially upon the *Fundamentals of the Kingdom* — To set up the Prosperous way of Fears and Jealousies of the *King and Bishops*; To make it appear under hand, how near the *Doctrine, Worship, and Discipline* of the *Church of England* comes to us (i. e. the *Papists*); at how *Little Distance* Their *Common-Prayer* is from our *Mass*; & that the *Wiseest & Ablest* men of that way are so *Moderate*, that they would willingly come over to us, or at least meet us half way; Hereby the more *stayed men* will become more odious, and *Others* will run out of *All Religion* for Fear of *Popery*: That an *Indulgence* (or *Toleration*) be promoted by the *Factionous*, and seconded by the *Papists*; That the *Trade and Treasure* of the Nation may be engrossed between *Themselves* and other *Discontented Parties*; That the *Bishops and Ministers* of the *Church of England* be *Aspersed*, as either *Worldly and Careless* on the one hand; or so *Factionous* on the other, that it were well they were *Removed*.

Mr. Coleman at his Trial on account of the *Popish Plot* in King Charles II. time Own'd, and after Sentence Declared, that possibly he might be of an Opinion, that *Popery* might come in, if *Liberty of Conscience* had been granted.

To these *Testimonies* of the *Papists* themselves I shall sub-join their *Practice*, which will farther make it appear, that the *Separation from our Church* is a most Likely way in their *Own Opinions* to Promote and Establish *Popery* among us.

For it is evident from the Story of *Commin and Heath*, Two *Popish Priests* I have mentioned in my Former Papers, that the *Separation* was Begun Chiefly by the *Popish Priests* under the Disguise of more Zealous Protestants, who endeavoured to set up more *Spiritual Prayer* and Greater *Purity of Worship* than was observed in the Church of England. The Certainty of which Practice is farther confirmed by what Bp. *Stillingfleet* (in the Preface to the Un-

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reasonableness of Separation p. 14.) hath observed concerning Coleman, Hallingham, Benson &c. who were employ'd by the Pope to Draw the people into separate meetings under the pretence of a Purer Reformation, and opposing the Discipline, Liturgy, and Calling of our Bishops, as approaching too near to the Church of Rome.

And as the Papists had thus a main hand in Beginning the Separation from Our Church; so they have been very Active in Keeping up the said Separation ever since by the same Artifices, or under the same Disguise of Puritans, or else by joyning with the Fanaticks even in carrying on an open Rebellion against K. Charles I. to the Overthrow of the Regal Government and Establish'd Church. For Robert Menis de Salmonet, a Scotchman, and Secular Popish Priest, has publicly taken notice of the Many Popish Priests slain at Edgehill, on the Parliament side; and that there were Two Companies of Walloons and other Papists, that there served the Parliament against the King: Hist. des Troubles de la Grand. Bret. a Paris 1661. l. 3. p. 165.

To close this head, Mr. Edwards, the abovementioned Famous Teacher of the Parliament Party (in his Gangrena part 2. p. 16.) reports from Mr. Mills, a Common-Councilman (who was so informed from a Knowing Papist) that the Papists did Generally shelter themselves under the Vizour of Independency. And accordingly we learn in the life of Bishop Fisher, that Dr. Bayly the Papist openly courted Oliver, who was an Independent, as the then Present Hopes of Rome; and, with a Flattery as gross as the Jingle was ridiculous, call'd him *Oliva Vera*. And it is certain that a College of Jesuits was Established at Come in the year 1652, (that is, in the time of Oliver's Government,) and in a Paper found there, mention was made of One Hundred Fifty and Five Persons Reconciled that year to the Church of Rome. See Narrative sent up to the Lords from the Bishop of Hereford p. 7.

The CONCLUSION,

By way of Application to Mr. Dowley and his Followers.

I Have now gone through *What* I proposed to Perform in this *Treatise*, having largely shewn by a Multitude of *Testimonies* (and many more might be Added, was there Occasion,) that the *Rites, Ceremonies, Government &c.* of Our Church are *All of Them* No Other than What May *Lawfully and Without Sin*, and therefore Ought in Conscience to be Conformed to by *All the Protestants* of this Realm; and consequently that Our *Dissenters* who do not only *Refuse to Conform*, but also *Actually Separate from Our Communion*, are Guilty of *Real Schism*, and so of a *Damnable Sin*; and this in the Judgements Even of the most Eminent *Nonconformists* themselves that have been within this Kingdom, and also of *All the Reformed Churches in Europe* beyond the Seas, and the most Celebrated *Divines* that have been therein.

And now I most humbly and with the Tender Bowels of *Compassion and Charity* most Earnestly Beseech you, Sir, and your Followers, more especially *Them of my Own Parish*, that You and They would have so Due a Concern for your *Eternal Salvation*, as that you would *Seriously and Impartially Consider*, What more *Satisfactory Proof* to Convince you of your *Sinful Practice* you can *Reasonably Demand*, than What I have laid before you in These and my Former Papers.

In my Letter to a *Dissenting Parishioner* I have proved from *Scripture*, that *All the People* of this Kingdom are Bound in Conscience to Conform and Keep to Our Church; and have largely shewn, that *All the Arguments* Commonly made use of by your Party are *Weak and False*, being Grounded either on *Texts of Scripture* grossly *Misunderstood* or at least *misapplied*, or else on a *Misunderstanding* of the *Intent and Power* of the *Act of Toleration*, or on some other *Wrong Notion* heedlessly taken up, as the Pretence of *Better Edification*, the *Piety of the Dissenting Teachers &c.*

In my Letter to a *Dissenting Teacher* I have proved from *Scripture* the *Falseness* of those *Principles and Doctrines*, which are chiefly *Instilled* into the minds of the People by the

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Disfenting Teachers; and also that the said *Teachers* are Not *Duely Called or Sent*, but *Act* by a *False Mission*, and so have No *Rightfull Power* to Administer the *Sacraments*, or Perform any other Part of the *Ministerial Office*. And I have also particularly shewn that *All the Texts* urged by the *Disfenting Teachers* in Defence of their *Ordination* make Nothing for, but *Against It*; and that the *Objections* made use of by them *Against* our *Episcopal Ordination and Government* are of No Force, being either Grounded on *Ignorance of Church History*, or else *Designedly* made use of to *Deceive Common People* who are *Ignorant* in such Affairs.

Lastly, as a most Strong and Unexceptionable Confirmation of the Truth of what is contained in my Two Letters, I have in this Third Treatise shewn that the Sum and Substance of what is Asserted in my Two Letters, viz. the *Lawfulness* of our Church Government and Worship, and *Sinfulness* of a Separation from our Communion, is no other than what is Confirmed by the Testimonies even of the most Eminent Persons among the *Disfenting Party*, and also by the *Universal Testimony* of *All the Reformed Churches* beyond the Sea. Not to take the Advantage of those Testimonies, which you, Sir, your self have been pleased to Give in your Letter to me, and whereof I have taken Notice in my Answer (p. 24, 31, 32, 38, 46, 47.) and therefore shall not Repeat here.

Since then All this hath been Done, since these Two Principal Points (on which depends the Whole Strength of the Controversy between Us,) viz. 1st. that on one hand Our Church Requires of you Nothing but what you may Conform to Lawfully, or without Sin; and 2ly. that on the other hand your Separation from our Church is no other than a Plain Real Schism, and so a very Heinous and Damnable Sin; since these Two Points have been made out to you in my Papers, not only from Scripture, but also (as a Proof of My being Not Mistaken as to the True meaning of the Texts of Scripture I have made use of, and of you and your Parties being Mistaken as to the Scriptures urged by you,) from the Testimonies of the most Eminent Persons among your selves, together with the General Testimonies of *All the Protestants* beyond Sea; in a word, since the Great Sinfulness of your Separation hath been thus laid open, from the joint Testimonies both of God

and *All the Reformed Churches in Europe beyond the Seas*: will you, Sir, think fit to Avow after All, that you meet with No Conviction from what has been offered by me, but rather much Confirmation in your Judgment and Practice?

Though you, Sir, (and your Followers) may Act so very Unreasonably, and in such a Plain Contradiction to the Clear Light of the aforementioned Testimonies both Divine and Humane; yet I confess I shall not be Surprized (sorry indeed I shall be,) at such your Behaviour, it being no other than What the Pharisees (as may be gathered from the Sacred History,) shewed towards Our Saviour in the Like Case, and no other than what may very Easily be Accounted for by that settled Obstinacy and Prejudice, which did possess the then Unbelieving Jews, and doth possess the Unconforming Separatists, now amongst us; and which also makes our Separatists too Exactly to Answer that Black and Detestable Character given of the Jews by St Paul, 1 Thess. 2. 15. *They please not God and are contrary to All Men*: forasmuch as it appears from the foregoing Testimonies, that (in the words of Mr Duvel,) our Separatists are the Only Men in the World, of All Those that profess the Protestant Religion, who Scruple to Submit to our Church-Government, and to Joyn with us in our Publick Worship.

Out of my most sincere and ardent Chariry for you, I heartily pray God, that what St Paul adds in the Verses following, may not likewise be found to Hold Equally Good in respect of the Separatists, viz. that by that Settled Obstinacy and Prejudice which is rooted in them, they may not be so far mis-led as to Fill up their Sins always, and that for as much as the Wrath is come upon them to the Uttermost. For the better Avoiding of which Dismal Condition, I desire you, Sir, and your Followers to consider that the Wrath of God doth under the Gospel State shew it self not so much in Temporal, as in Spiritual Judgments, particularly by Gods sending Them that Receive not the Love of the Truth, strong Delusions, (2 Thess. 2. 11.) and by permitting Evil Men and Seducers (of which sort are They which creep into Houses, and lead Captive silly Women laden with Sins, led away with divers Lusts, Ever Learning, and Never able to come to the Knowledge of the Truth,) to wax Worse and Worse,

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The Conclusion.

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Deceiving and being Deceived. 2 Tim. 3. 6, 13. That this Sad Doom is fully Exemplified in the Case of our Separatists, is well Known to Some, and might be made clearly Appear to Others, by a *Short Historical Account of the Separation from Its Beginning to Its present State*: which 'tis to be wished might be Drawn up by some Person that hath *Suitable Leisure and Opportunities*, as not having the *Weekly Returns of Double Duty* lying upon Him, or at least not being so Straitned in other Respects as not to be Able to Afford himself an *Assistance* in his *Parochial Duties*. Not to mention still much *Greater Difficulties* in respect of *Bodily Indisposition* (and that in a most *Tender Part*, and yet most necessary for such Performances,) wherewith I have struggled to Draw up This and my other *Treatises*, Published for the use of my *Dissenting Parishioners*.

But to return, Sir, to you: give me leave Humbly and Meekly to put you in mind, how *short a Time* it is, (no other than a *Moment* in respect of *Eternity*;) before you must give an *Account* of your *Actions* before a most just Judg; and what a *Bad Account* you will then be Able to Give, should you (notwithstanding All the Evidences laid before you both from *Divine and Humane Testimonies*) still continue to be One of Those who *speak Perverse things*, (if not for *Lucre* sake, yet out of *Vanity and Pride*) to Draw away *Disciples* after you. (Acts 20. 30.)

Was you not Influenced either by *Lucre*, or the aforementioned *Vanity and Pride*; I cannot see what should make you Act so Disagreeably at least to the *Old or First Nonconformists*, and many of the more *Wise and Sober Modern Nonconformists*; who tho' they could not Conform to All that is Required by our Constitution of *Ministers*, yet Abhorred the Thoughts and Condemned the Practice of Separation as most Sinfull, and chose rather to Conform as *Lay-persons*, than be any ways Instrumental to so Sinfull a Separation in order to Exercise the *Ministerial Office*. For They well Knew, that no one is to do *Evil* (of which sort *Preaching in Separate Meetings* plainly Appears to be from the *Testimonies* above cited,) under a pretence that *Good* may Come of it; and that *They who do so, Their Damnation is Just*. Rom. 3. 8.

I shall close this Application to you, Sir, with Reminding you of the Dying Penitential Confession of the *Disenting Teacher Penry* abovementioned. For if He (tho' He had himself Learned to Discover the Evil of Separation, yet) because He could never prevail to Recover Divers whom He had Seduced, could not but confess at his Death, that he thought that therefore (viz. because he could not Recover some He had Seduced,) the Blood of their Souls was then Justly Required at his Hands; pray consider seriously, how much Worse your Case must be than His, should you still continue Not to Discover your self the Evil of your Separation, and so Not to Endeavour to Recover those whom you have seduced; but on the contrary to Keep up and Encourage them in the Sin of Separation? how much more Reason you have sadly to Expect, that the Blood of the Souls of Those, whom you have and still do thus seduce, will be Justly Required at your Hands?

I shall now only Add a Word or Two, to your Followers, especially Them of my own Parish. I desire them to consider as they ought, that (if they will not Learn from Me, yet) they may in these Papers Learn from the Practice and Testimonies of the most Eminent Nonconformists, or Dissenters, that have been, and also of All the Protestants beyond Sea; that tho' they themselves do Not Approve of This or That Rite or Usage of our Church, yet they may Lawfully or without Sin, and therefore ought in Conscience to Keep to their Parish Churches; and that by doing the Contrary, by Separating from our Communion, they Habitually Live in a most Grievous and no other than Damnable Sin. And therefore I beseech them to consider how Irrationally they Act, whilst to Avoid a Few Ceremonies, &c. which they do not Like, and yet cannot say are Sinfull, they run into Separation, the most Formidable Evil that can befall the Church of Christ, and consequently a most Heinous Sin in the Judgments of All Discreet Protestants both at Home and Abroad. Is not this to Act as the Hypocritical Scribes and Pharisees? to Strain at a Gnat, and Swallow a Camel? Mat. 23. 24.

Wherefore seeing They are Compassed about with so Great a Cloud of Witnesses, let Them lay aside the Sin of Separation, which doth so Easily Befet Them, and let Them Run with Patience and Humility, in a Due Obedience to God and the Governours

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The Conclusion.

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Governours of his Church, the Race which is set before Them, Looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before Him Endured the Cross, Despising the Shame, &c. Let Them therefore be willing to Endure, and let Them Learn to Despise the Shame of Acknowledging Themselves to have been in a Sinfull Error and Practice, this being one Great Proof of a sincere Repentance; and let Them not Deceive themselves with the Hopes of having hereafter an Opportunity of Quitting their Present Separation more Plausibly or with Less Shame; it being Just with God to Deny such the Grace of Repentance hereafter, who Put off their Repentance for the Present: to which may be added that Denunciation of our Saviour, Mark. 8. 38. *Whosoever shall be Ashamed of Me and my Words (and so is Every One that Chooses rather to Continue in Any Sin, than to Confess and Forsake It, for Fear of the Shame of Men) of Him also shall the Son of Man be Ashamed, when He comes in the Glory of his Father with his Holy Angels.*

I shall close this Part of the Application, as being designed chiefly for My own Dissenting Parishioners with the words of St Paul, Acts 20. 20, 26, 27. *I take you to Record this day, that (tho' you Dy in your Sinfull Separation) I am Pure from the Blood of you; having Refused no Pains (not the most Afflicting to the Bodily Infirmary I ly under) that so I might Declare unto you All the Counsel of God in reference to the Case in hand, and might Keep back Nothing that might be Profitable to you, in order to Undeceive you, as to your Sinfull Practice of Separation.*

I most Humbly and Earnestly beg God's Blessing on These my Endeavours, that they may in some measure Promote the Great End for which they are Designed; and shall therefore Close this Treatise (as my Two Letters) with that Petition of our Excellent Litany, viz.

*That it may please thee to bring into the way of Truth
All such as have Erred and are Deceived,*

We beseech thee to hear us, Good Lord.

So prays without ceasing

Your most Faithful Servant in Christ

Cotesbach June 1st.
1706.

EDW. WELLS.

An APPENDIX

To Mr. Peter Dowley.

AS the foregoing Treatise was in great part Drawn up before you Sent me your Letter, and had been Published for the Benefit of my Dissenting Parishioners; tho' you had Never Sent Me that Letter; So I have since judged it most Convenient (Not to Interrupt the Method I had propos'd to Follow in the said Treatise, but rather) to Lay the Consideration of Some Particulars contained in your Letter together in this Place, by way of Appendix.

Whereas then you tell Me, Sir, in your Letter, that had I "perused the Dissenters Defence of themselves published by Dr. Owen, Mr. Baxter &c. I might have seen my self Answered before I wrote; and therefore 'tis Needless to Write again, 'till Something of Worth Not Considered is Brought forth, of which sort you see Nothing in my Letters: I leave the Impartial Reader to judge, whether the Foregoing Treatise is Not a Plain and Full Confutation of What you so Confidently Assert in the forecited Lines of your Letter. To come to Particulars:

Could I see my Self Answered as to what I offer in my Letters concerning Forms of Prayer, when many Eminent Nonconformists, and among them Dr. Owen and Mr. Baxter, expressly Acknowledge Forms to be Lawfull? when so Many of Them Acknowledge that there are Footsteps of Forms to be found both in the Old and New Testament? when They Acknowledge Liturgies to be very Antient in the Christian Church, and Generally Used, and that for 1400 years at least, if not (which implies that the Contrary cannot be made out) from the Apostles times? when Many of Them, and especially Mr. Baxter expressly Denies, that Our Liturgy or Common Prayer is any Just Motive for a Separation, nay, that it is no other than an High Degree of Pride for Any to think Us of the

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the Church of England Unworthy of their Communion on that account?

Could I see my Self Answered as to What is said in my Letters concerning Kneeling more particularly at the Sacrament, when Mr. Baxter hath said so much in Justification of It?

Could I see my Self Answered as to What I say in my Letters Concerning the Obedience Due to Our Church-Governours in respect of All other Rites and Ceremonies in our Church; when 'tis Confessed by your Old Nonconformists in general, and Many of the Modern Nonconformists that there is Nothing Required or Injoyed by our Church, that makes a Separation Necessary, or will Justify It?

Could I see my self Answered as to what is said in my Letters Concerning the Weakness of the Pretence of Better Edification, when 'tis so Generally Condemned by the most Judicious Dissenters themselves, and more especially by Mr. Hilderham a most Eminent Person among the Party?

In a word, Could I see my self Answered as to the Main Point of my Letters, viz. the Unlawfulness and Great Sinfulness of a Separation from Our Church; when It is so much Writ Against, and Condemned, by so many of the most Famous Nonconformists or Dissenters both Old and Modern, and particularly by Mr. Baxter?

These Particulars may abundantly suffice to shew you, Sir, that I could not have seen my self Answered before I wrote, by perusing the Writings of the Dissenters; and therefore that it is by no means Needless for you to Write, there being so many Particulars Granted by the most Eminent Dissenters, even by Dr. Owen and Mr. Baxter, which you and your Followers Disown; or at least do Not Allow of, if One may make a judgement of your Opinions or Perswasion from your Practice, which surely ought to Go together, and be Agreeable One with the Other. And therefore you may See (if you Will) Something of Worth still remaining in my Letters to be Considered and Cleared by you in order to justify your Separation.

There is One Assertion more in your Letter, which

I cannot but take Special Notice of here, viz. that *It is Well Known that the Dissenters are at the Remotest Distance from the Papists.* For whatever you may Pretend, I think I can subjoin somewhat more than an *Hint* that there is some Reason to Suspect you and your Brethren to be at the Bottom, if not *Papish Priests* under the Disguise of *Independent Teachers*, yet *Tools* made use of by the *Papish Priests*, (which comes much to the Same:) in order whereunto I shall Compare Some Passages in your Letter and the General Practice of you and your Brethren with Some of the Directions above-mentioned for Reducing Popery into this Kingdom.

Some Directions for Advancing Popery, as they are found in Balarini's *Lr. to F. Young.*

1. To make it Appear, how Near the Doctrine, Worship and Discipline of the Church of England comes to That of Rome; and at how Little Distance the Common Prayer is from the *Mafs*.

2. To give it out, that the *Wise* and *Able* Men of the Church of England are so Moderate, that they would willingly Come over to the Ch. of Rome, or at least Meet It half way: whereby it will follow, that

3. The More Stayed Men will Become More Odious; and

The Practice of the Dissenting Teachers viz.

1. Exactly Agreeable to the Direction in the opposite Column, 'tis the General Practice of the *Dissenting Teachers* to Draw off the People by no Artifice more, than by that of the Agreement of the Church of England with the Church of Rome.

2. This Stratagem likewise is Carefully made use of by the *Dissenting Teachers*; neither doth it Want the Event mentioned in the *Adjoyning Direction*. For hereby it comes to pass, that

3. The More stayed or Zealous Persons for Our Establishment do Become More Odious, even as *Papists* in the Common Opinion; and

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4. Others will Run out of All Religion for Fear of Popery.

Some Directions for the Advancement of Popery, given by the Jesuit Contzens Politi. l. 2. c. 18. viz.

5. That Liberty being obtained under a Pretence of Ease to Tender Consciences, the Parties be Forbid to Contend with Each Other: for That will make way the more Easily for One Side to Prevail.

6. that Those who Suspect the Design, and Preach Against It, be Traduced, as

7. Men that Preach very Unseasonable Doctrine; and

8. Men that are Proud, and Self-Opiniators, or Self-Conceited; and

4. Others by Separating from Our Communion Run Out of All Due Sense of Religion for Fear of Popery.

Some Passages in Mr. Dowley's Letter exactly Answerable therunto, viz.

5. That you are not satisfied with obtaining Liberty of Conscience under the Pretence of Ease to Tender Consciences; but would have the Ministers of our Church Restrained from so much as Writing Against your Practice, that so your Party may the Better Prevail, will appear from the Following Passages of your Letter. For

6. Because I have clearly Shewn, that the Designs of the Dissenters ought to be suspected, you endeavour to Traduce Me in your Letter, as

7. One who have Published my Two Letters at a very Unseasonable Time, this being the Plain Meaning of the Words, "Many Reasons withhold me from Writing at This Time &c. And

8. Agreeable exactly to the adjoining Direction you charge me in the very Beginning of your Letter with Being Conceited of my Own Performance. And

9. Enemies to Peace and Union.

9. How exactly is the Collateral Direction Answered by that Admonition of yours, viz. that Persons should shew more Manners to the Government, than to scatter Strife when the Royal Authority calls Them to Unity and Concord?

I leave you, Sir, and the Reader to Judge, whether it doth not Appear from the foregoing Particulars, that there is a very Close Agreement between the Directions given by the Papists for Advancing Popery Amongst Us, and the Practice of the Dissenting Teachers; and whether you could possibly have Followed the Jesuit Comizen's Rules more Exactly than you have Done in your Letter: and therefore whether there is not Reason to suspect, that the Papists do now (as well as they did in Mr. Edwards's time) generally shelter themselves under the Vizour of Independency; and lastly whether it may not be Ascribed hereto, (namely to the Cunning of the Papists, especially the Jesuits, in Carrying on their Own Cause,) that the Independent Party (as well as that of the Quakers,) has Prevailed so much of late as almost to swallow up the Other Parties, forasmuch as the Independent (and Quaker,) comes much Nearest to the Measures laid down by the Papists, and so can Best Advance the Cause of Popery. That the Independent Model is a most Ready Way to Throw the Reformed Church into an horrible Confusion, and to Expose It to It's Adversaries, if you will Not take My Judgement, however I hope you'll have some More Regard to the Judgement of Others, particularly of so Famous a Person as M. Claude. His Words then concerning Independency are these; "I could wish with all my soul, that
 "Those that are gone so far as this Point, to think to
 "Break the External Bonds and the mutual Dependence of your
 "Flocks, and to give every Particular Church a kind of Sovereignty of Government, would consider well whether That
 "they pretend to do, be not Directly Contrary to the Spirit of
 "Christianity, which is a Spirit of Union, and Society, and not
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“of Division. That they would consider that under the
 “pretence that the Principle of the Reformed, was to *Abhor*
 “men’s Domineering over Faith, and Conscience, as a thing
 “Destructive of Religion, We ought not to *Reject* the
 “bridle of Discipline, nor to *Shake off* the whole yoke of Govern-
 “ment, nor Deprive our selves of the Succors we might
 “draw out of a General Union, for to Strengthen us in the
 “True Faith, and in True Piety. That they would conti-
 “der in fine, that the same reason which inakes them de-
 “fire the *Independency of the Flocks*, may be likewise inploy’d
 “to establish the *Independency of the Persons* in every Flock.
 “For a Flock has no more Right to desire to be *Independents*
 “upon other Flocks, than a Person might have to desire to be
 “Independent upon other Persons. But this would be to bring
 “All Discipline to Nothing, to Throw the Church, as much
 “as in us lies, into an horrible Confusion, and to Expose the
 “Heritage of the Lord to the Reproaches of it’s Adver-
 “saries. See M. Claude’s Letter above-mentioned.

Add hereunto what M. Deodate Divinity Professor at
 Geneva saith in his Letter to the Assembly of Divines con-
 cerning the *Independents*: “We hear that some Persons of Tur-
 “bulent Spirits have taken to themselves the most Detestable
 “name of *Independents*: than which a more Grievous Cala-
 “mity cannot befall the Church, it being such as Shakes the
 “very Foundation of It”. And having mentioned this Let-
 ter of M. Deodate, I cannot omit taking notice of the High
 Encomium or Commendation given by him to the Church
 of England, which He styles the Eye of the (Reformed) Churches;
 Christ’s Peculiar Flock in a Singular manner &c.

I heartily wish that these Considerations may Awaken
 you, Sir, and Others Like you, and so far Open your Eyes
 as that you may See, What an Excellently Consiitmed Church
 (even in the Opinion of the Protestants Abroad) you are
 Endeavouring to Weaken as much as you can; and How Zea-
 lously you are Bringing about the Ends long since Proposed by
 the Papists to Themselves, and in how Great a Measure you
 have Already Finished Their Work; insomuch that I am sure
 It is Not Unseasonable to Wish, that you are Not already
 Gone so far in Advancing the Popish Interest, as to Make It
 Unfeasible to Put a Proper Stop to It’s Growth.

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As for that Hint given in your Letter concerning the *Unseasonableness* of my Publishing my Two Letters at *This Time*, I can make It appear, that this Pretence of *Unseasonableness* is Already of *No Shorter Date* than at least 25 years; and whether the Time will Ever come, that your Party will think Fit to Allow It to be *Out of Date*, 'tis not Hard to Conjecture. So that the Uphot of this Specious Pretence is This, that the Ministers of the Church of England should Quietly Suffer the People under Their Care to be seduced by the Dissenting Teachers, and should never go about either to Confirm the Waver-ing, or to Reclaim Those that are already Gone out of the Way. And is not This a very Modest Assertion to be Maintained by your Party? In short may not Common Drunkards, Common Swearers, Common Whoremongers, &c. (when Their Ministers Endeavour to Convince Them of Such Their Sins, and Reprove Them for Such Enormities) tell their Ministers with as much Truth, (as the Separatists say so when they are Reproved for such their Most Sinfull Practice,) that They Do what is *Unseasonable*? I hope These Considerations will give you Some Insight into the Egregious Absurdity of the Pretence of *Unseasonableness*, and make your Party begin to be *Asbamed* of It at length.

I cannot think it altogether improper to take Notice here (as Bishop Stillingfleet has in his Preface to the *Unreas. of Sep. p. 18.*) of an Old Prophecy mentioned among Mr. Selden's MSS. viz. That Popery should Decay about 1500, and be Restored about 1700, most likely by means of Our Divisions which Threaten the Reformation and open Advantages to the Enemies of It &c. I shall only Wish, that as the Former Part of the forementioned Prophecy has been exactly enough Fulfilled by the Signal Opposition and Stop given to Popery in 1517. by Luther, so the Latter Part be Not as Fully Verified by a Restoration of Popery within the Like Distance from 1700, brought about by the Unwary and Ill Conduct of our Separatists. And that there is but too much Occasion for such a Wish; may be learnt from the Petition of the Bishop of Chester, together with the Gentry and Clergy of the South Parts of Lancashire against the Papists, Presented to the Parliament during the Last Session, and the Address thereupon presented

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presented by the Two Houses of Parliament to Her Majesty, in respect of the Intolerable Boldness of the Romish Priests and Papists Acting against the Church of England much by the Same Methods as the Dissenters do, and such as alike tend to the Overthrow of the Established Church and thereby of the Protestant Religion in this Kingdom.

To Prevent which Fatal Catastrophe, or Turn of Affairs, as I know you and your Followers to be very Strict Observers of November V. So I desire you would Peruse an Excellent Sermon Preached before Her Most Excellent Majesty on That Day the very Last year by the Reverend Dr. Smalldridge, and since Published by Her Majesty's Special Command; wherein among many wholesome and Not Unseasonable Instructions and Remarks, you'll find this, viz. "Honest and Wise Men are not to be Caught by the Crafty Wiliness of These Impostors, (that is, the Papists) when under a False Disguise They Rail against Forms of Prayer, against Superstitious Rites, and against Antichrist, (as from Unquestionable Authority we know They have sometimes Done,) in the Separate Assemblies of Deluded Sectaries. Whether these Enemies of our Constitution would Overthrow it by laying Gunpowder under our Houses of Parliament, or by Scattering the Seeds of Division amongst Us, We may Hope that Their Wicked Purposes will Still be Defeated by Persons always Vigilant, always Zealous for Preserving Our Established Church and Government.

Let me Add herennto, that I Hope, that the Laying These Matters before You and your Followers (many whereof may be Ignorant of the Great Mischiefs they Lend an Helping Hand to,) may be of Some Use to you, by Teaching you What is the very Best Manner of Keeping November V. as it ought, or so as to Prevent the Papists Designs upon Us, namely, a Renouncing Your Separation and Joining Inseparably in Communion with Us, the Onely Proper Human Means to Dash at Once All the Designs, nay even All the Hopes, of the Romanists, for the Future.

I shall close with that Collect of Our Excellent Litany viz.

O God

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the Craft and Subtily of the Devil or Man worketh against us, be brought to naught, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee In thy Holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us, for thy Name's sake.

F I N I S.